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BIBLICAL QUOTATIONS

IN

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OLD ENGLISH PROSE WRITERS

SECOND SERIES

EDITED

WITH THE LATIN ORIGINALS
INDEX OF BIBLICAL PASSAGES, AND
INDEX OF PRINCIPAL WORDS

BY
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PREFACE

THE first instalment of this work was published by Macmillan and Company in 1898, and contained the Biblical passages from the *Laws* of King Alfred, from his versions of the *Pastoral Care*, Bede's *History*, and Orosius, and from Ælfric's *Homilies*, besides an Introduction dealing with the various translations of parts of the Bible into Old English prose and poetry.

To the general remarks there made little need be added, except that I have now endeavored to supply the quotations from the chief remaining prose texts, so far as they have yet been printed, and, in quoting the Latin, to conform to proximate originals wherever possible. Ælfric's version of *Alcuin's Interrogationes Sigewulfi in Genesin*, published by MacLean in *Anglia*, vol. 7, and inadvertently omitted in its proper place, has been included in an Addendum, but has not been considered in either Index. A very few minor texts might have been added, but the harvest would not have been great.

Where the Latin differs from the Vulgate text, the fact is indicated by a prefixed obelisk.

This is not the place to correct in detail the errors and inadvertencies of the first volume. Some have been pointed out in valuable reviews: I would refer especially to that by Förster, in *Englische Studien*, vol. 28; by C. E. Hart, in *Modern Language Notes*, vol. 13; by Wülker, in the *Anglia Beiblatt*, vol. 9; by Stryienski, in the *Revue Critique*, N. S., vol. 46; and by Klaeber, in the *Journal of Germanic Philology*, vol. 3. Klaeber has called attention to the following omissions from the Bede: Ps. 83. 3 (p. 304); Eccclus. 44. 14 (406); Matt. 9. 37 (88); Lk. 10. 2 (88); 1 Cor. 6. 10 (356); 2 Cor. 12 (338; cf. 288); Gal. 1. 1 (342). A reviewer in *Litera-*

ture for Oct. 1, 1898, refers the untraced passage from Ælfric (*Hom.* 1. 300) on p. 256 to Isa. 26. 10 (Vulg.), and that from *Hom.* 2. 338 to Prov. 15. 8 (or 21. 27). Förster, on the other hand (see above), shows that the former contains the words of Bede in his Commentary on Acts 1. 11: *Peracto iudicio ab omnibus sanctis videbitur* [sc. *gloria divina*], *quando tolletur impius, ne videat gloriam Dei*. The second passage (*Hom.* 1. 492) is referred by the same scholar to Bede's commentary on Lk. 7. 14. The penultimate one is shown not to be a Biblical quotation at all, by reference to the original *Vita Fursei*. Finally, the last of the untraced passages is probably from Bede's *Hom.* XXX. (Giles 5. 224). Förster also suggests better readings for the originals in certain cases. Thus, for Prov. 5. 22 (p. 116): *Funiculis autem peccatorum suorum unusquisque constringitur* (Bede's Comm. on Mark); Prov. 21. 20 (p. 117): *Thesaurus desiderabilis requiescit in ore sapientis* (Itala); Ecclus. 3. 38 (p. 186): *Sicut aqua exstinguit ignem, ita eleemosyna exstinguit peccatum* (Cassian); Matt. 6. 8 (p. 147): *Scit namque Pater vester caelestis* (Gregory's *Hom.* X.); Matt. 25. 14 (p. 169): *Homo quidam peregre proficiscens* (Gregory's *Hom.* IX.).

After the appearance of the first volume, Napier printed in the *Archiv für das Studium der Neueren Sprachen und Literaturen*, vols. 101 and 102, the complete Gospel extracts on which certain of Ælfric's *Homilies* were based, and which had been abbreviated in Thorpe's edition. These I have now reproduced from Napier's text. They of course duplicate to some extent, as Napier pointed out, the matter contained in the first volume, but it seemed worth while to present them here at length, notwithstanding this consideration.

For Gregory's *Dialogues*, I have used Hecht's edition (properly Johnson's); for the *Martyrology*, Herzfeld's; for the *Blickling Homilies*, Morris'; for Wulfstan, Napier's; for *Saturn and Solomon*, Thorpe's *Analecta*; for the *Ancient Laws and Institutes*, Thorpe's folio edition; for Alfred's version of the *Soliloquies*, Hargrove's edition in the *Yale Studies in English*; for the *Harrowing of Hell*, Bright's edition in his *Anglo-Saxon*

Reader; for the *Benedictine Rule*, Schröer's (with additional references to Logeman's interlinear version); for the *Benedictine Office*, Feiler's; for the *Old English Homilies and Saints' Lives*, Assmann's; for the *Consolation of Philosophy*, Sedgefield's; for Ælfric's *Colloquy*, the Wright-Wülcker *Vocabularies*, vol. 1; for Ælfric's *Hexameron* and *Admonitio*, Norman's edition for the Supplement to Ælfric's *Homilies*, the *Archiv*, as above; and for Ælfric's *Lives of the Saints*, Skeat's edition.

Appendix I contains parallel passages from the text of the West Saxon Gospels according to the Corpus MS., arranged about as they would be in a Harmony of the Gospels, though the chronology observed by the current Harmonies has been occasionally neglected in favor of a more convenient disposition of the material. Where the accepted chronology has been noticeably disregarded, attention has been called to the fact by square brackets. The Harmonies consulted have been Robinson's, and the more recent one by Stevens and Burton.

Appendix II contains the fragment of Genesis discovered by Professor Frank H. Chase in 1898, and published by him, from MS. Ii. 1. 33 of the Cambridge University Library, in the *Archiv für das Studium der Neueren Sprachen und Literaturen*, vol. 100. This is now provided with the corresponding Vulgate Latin, and will, I trust, prove a welcome addition to the other texts. No one, I venture to hope, will think it strange that I have not reprinted such connected pieces of Biblical translation as are contained in the so-called Heptateuch.

In Appendix III I have given references to the Biblical texts quoted in the so-called *Durham Ritual*, without reproducing them.

The three Appendixes have all been utilized in forming the Index of Biblical Passages, but none of them have been excerpted for the Index of Principal Words. In the preparation of the latter, much valuable assistance was rendered by Dr. Hubert G. Shearin, then a graduate student at this university.

I still feel persuaded that a comparison of the different

versions of the same text or passage will provide a useful means of exploring the genius of the tongue. Thus, to take an example almost at random, in Gregory's *Pastoral Care* the latter half of Ps. 32. 5 runs:

Ic wille secgan ongēan mē selfne mīn unryht,
Dryhten, forðæm ðū forgēafe ðā ārlēasnesse mīnre
heortan.

In the *Ancient Laws and Institutes* :

Ic andette pē, Drihten, mīne unrihtwīsnysses wið
mē sylfum; and pū, Dryhten, mē forgēafe pā ārlēas-
nysses mīnre synne.

In the *Benedictine Rule* :

Ic bodige ongēan mē mīne unrihtwīsnesse Drihtne;
and pū forgēafe pā ārlēasnesse mīnre heortan.

The Latin is:

Pastoral Care and *Benedictine Rule* :

Pronuntiabo adversum me iniustitias meas Dom-
ino; et tu remisisti impietatem cordis mei.

Ancient Laws and Institutes :

Confitebor adversum me iniustitiam meam Dom-
ino; et tu remisisti impietatem peccati mei.

Thus *pronuntiabo* is rendered by *ic wille secgan* and *ic bodige*; *adversum me* by *ongēan mē* and *wið mē sylfum*; *remisisti* by *forgēafe* only; *impietatem* by *ārlēasnesse* only; *et* by *forðæm* and *and*. Here is surely material for synonymic study, even if we disregard the varying form of the Latin; and this material is drawn from the scanty resources of less than a single verse.

But whatever may or may not be done in the minuter exploration of these texts, I would fain believe that the lover of the Bible and the lover of our tongue will find the matter here brought together neither unwelcome nor unprofitable.

ALBERT S. COOK.

YALE UNIVERSITY,
Dec. 10, 1902.

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BIBLICAL QUOTATIONS
IN
OLD ENGLISH PROSE WRITERS

BISHOP WÆRFERTH'S VERSION OF GREGORY'S DIALOGUES

GENESIS.

17. 4. *See* Rom. 4. 17.
 19. 24. . . . þæt Drihten sende fȳr and swefl samod ofer Sodoma folc. Dial. 323.
 21. 12. Þē byþ gecigd sǣd in Isaace (H. On Isaace þē bið sǣd geciged). Dial. 55.
 22. 17. Ic blētsige þē, and ic gemænifealde þīn sǣd swā-swā heofones steorran, and swā-swā þā sandcorn þā þe bēoð be sǣs waroðum (H. Ic geblēdsige þē, and ic gemenigfylde þīn sǣd swā-swā heofones steoran, and swā-swā þā sandcorn þe bēoð be sǣs waroðe). Dial. 55.
 25. 21. Isaac wæs tō his Drihtne biddende for his wīfe, forþon þe hēo wæs unwæstm̃bære; þā gehȳrde Drihten his bēne, and sealde Rebeccan his wīfe wæstm̃ (H. . . . þæt Isaac gebæd tō Drihtne for his wīfe, forþāmp̃e hēo wæs unwæstm̃bære; þā gehȳrde Drihten his bēne, and sealde wæstm̃ Rebeccan his wīfe). Dial. 55.

NUMBERS.

8. 24, 25. *See* Dial. 102.
 20. 11. *See* Dial. 120; 221.

GENESIS.

19. 24. † Quia super Sodomitas Dominus ignem et sulphur pluit.
 21. 12. . . . In Isaac vocabitur tibi semen.
 23. 17. Benedicam tibi, et multipli-

cabo semen tuum sicut stellas caeli, et sicut arenam quae est in littora maris. . . .

25. 21. † Deprecatus est Isaac Dominum pro uxore sua, eo quod esset sterilis; qui exaudivit eum, et dedit conceptum Rebeccae.

JOSHUA.

15. 18, 19. . . . þæt Axa, Calephes dohter, sǣte ofer ānum eosole and þā āsworette. Þā owæð hire fæder tō hire: Hwæt hafast þū nū, oððe hwæt is þē? And hēo þā him and-swarode: Syle mē þīne blōtsunge; þū sealdest mē sūperne land and drūgiende; geȳc mē þæt, and syle mē þān. Þā sealde se fæder hire þān and lēoht bufan, and þān and lēoht beneoðan. Dial. 245.

JUDGES.

3. 1-4. *See* Dial. 204.

1 SAMUEL.

1. 18. . . . þæt hire andwlitan nǣron nā in missenlicum hiwe gecyrde. Dial. 349. 15, 16.

2 SAMUEL.

1. 11. *See* Dial. 120.
 7. *See* Dial. 146.
 16. 1-4. *See* Dial. 40.
 18. 33. *See* Dial. 120.

1 KINGS.

13. 19, 24. *See* Dial. 294.
 13. 28. . . . þæt sēo lēo stōde nēah þām eosole, and ne æt nā of þām flǣsce. Dial. 294.
 17. 6. *See* Dial. 120.

JOSHUA.

15. 18, 19. . . . † Axa, filia Caleb, sedens super asinam suspiravit. Cui dixit pater suus: Quid habes? At illa respondit: Da mihi benedictionem; terram australem et arentem dedisti mihi, iunge et irriguam. Deditque ei pater suus irriguum superius et irriguum inferius.

1 SAMUEL.

1. 18. . . . † Vultusque eius non sunt amplius in diversa mutati.

1 KINGS.

13. 28. . . . † Quia stetit leo iuxta asinum, et non comedit de cadavere.

2 KINGS.

2. 14. Hwær is Helies God mīnes lārēowes (H. Hwær is nū Helias God mīnes lārēowes)? Dial. 19; cf. 50.
 4. 27. Forlæt hī, forþāmpē hyre mōd is on biternysse, and Drihten hit bediglode fram me, and hit mē nā ne geswutelode. Dial. 146.

1 CHRONICLES.

17. See Dial. 146.

JOB.

24. 20. Eall sēo lustfulnes and swētnes pæs lichaman weorðeþ tō wyrma geride. Dial. 323.

PSALMS.

86. 13. Drihten, pū ālȳsdest mīne sāwle of þære neoðeran helle. Dial. 332.
 118. 1. . . . þæt Godes mildheortness is in worulda woruld. Dial. 328.
 118. 19, 20. Ontȳnað mē rihtwīsnesse gatu, þæt ic, in gangende purh pā, anddette mīnum Drihtne and hine herge; þæt is þæt Drihtnes gæt, purh þæt rihtwīse in gāð tō pām heofonlican rīce. Dial. 312, 313.
 119. 13. In (H. on) mīnum welerum ic bodode ealle pā dōmas pīnes mūðes. Dial. 137, 138.

2 KINGS.

2. 14. . . . Ubi est Deus Eliae etiam nunc? . . .
 4. 27. . . . † Dimitte eam, quia anima eius in amaritudine est, et Dominus celavit a me, et non iudicavit mihi.

JOB.

24. 20. . . . Dulcedo illius vermes. . . .

PSALMS.

86. 13. . . . † Liberasti animam meam ex inferno inferiori.
 118. 1. . . . Quoniam in saeculum misericordia eius.
 118. 19, 20. . . . † Aperite mihi portas iustitiae, et, ingressus in eas, confitebor Domino; haec porta Domini, iusti intrabunt per eam.
 119. 13. In labiis meis pronuntiavi omnia iudicia oris tui.

PROVERBS.

28. 9. Se þe onweg ācyrreð his ēare, þæt hē ne gehyre þā Godes
 æ, þæs bēn byð onscuniendlic mid Gode. Dial. 210.

ECCLESIASTES.

3. 18–20. Ic sǣde in mīnre heortan be manna bearnum þæt God
 hī ācunnode, and þā gecyððe þæt hī wǣron wildēorum gelice.
 Forþon is ān forwyrd and ænde þæs mannes and nȳtena, and
 ēac gelic gecynd and fruma heora ægþres. . . . Swā-swā se
 man swelteþ, swā swylteþ ēac þā nȳtenu, and gelice hī ealle
 ēpiað, and forþon næfð se man nāht mǣre þonne þā nȳtenu.
 . . . Ealle hī licgað under īdelnesse, and ealle hī farað tō
 ānre stōwe; of eorðan hī wǣron gewordene, and tō eorðan
 eft gelice bēop gehworfene. Dial. 264.

|| . . . þæt ān forwyrd wǣre þæs mannes and þāra nȳtena,
 and heora ægþres gecynd gelic. Swā se man swelteð, swā
 swelteð þā nȳtenu, and ēac gelice hī ēpiaþ ealle. Dial. 266.

5. 17. Mē is þus gepūht gōd þæt gehwīlc man ete, and drince,
 and brūce þære blisse of his āgnum weorce and gewinne.
 Dial. 266.

6. 8. Hwæt hafað mā se snottra man þām dysigan, oppe hwæt
 hafað se pearfa ōper, būton þæt hē fare pider þær þæt lif is?
 Dial. 266.

7. 3. Betere is þæt man gā tō hēafes hūse þonne tō gebēorscipes
 hūse. Dial. 266.

|| Betere is þæt man gā tō hēafes hūse þonne tō bēorscipes.
 Dial. 266.

PROVERBS.

28. 9. Qui avertit aurem suam ne
 audiat legem, oratio eius erit
 execrabilis.

ECCLESIASTES.

3. 18–20. Dixi in corde meo de filiis
 hominum, ut probaret eos Deus, et
 ostenderet similes esse bestiis. Id-
 circo unus interitus est hominis
 et iumentorum, et aequa utriusque
 conditio. Sicut moritur homo, sic
 et illa moriuntur; similiter spirant

omnia, et nihil habet homo fumento
 amplius. Cuncta subiacent vanitati,
 et omnia pergunt ad unum locum;
 de terra facta sunt, et in terram
 pariter revertuntur.

5. 17. † Hoc itaque mihi visum est
 bonum, ut comedat quis et bibat,
 et fruatur laetitia ex labore suo. . . .
 6. 8. Quid habet amplius sapiens a
 stulto, et quid pauper, nisi ut per-
 gat illuc ubi est vita?
 7. 3. Melius est ire ad domum luctus
 quam ad domum convivii. . . .

9. 10. Swā-hwæt-swā þīn hand mage wyrcean, wyrce ārdlice, forþon þe mid helwarum ne byþ, þyder þe þū onytest, weorc nē gescēadwīsnesse nē wīsdōm nē snyttru. Dial. 267.

! Swā-hwæt-swā þīn hand mage wyrcean, wyrce ārudlice, forþon þe mid helwarum ne byð, þider þū onettest, nē weorc nē gescēadwīsnese nē snyttro nē wīsdōm. Dial. 327, 328.

12. 13. Gehyre wē ealle samod þone ænde pissere spræce. . . . Ondræd þē God, and heald his bebodu; þæt byþ sōðlice æle man se þus dēð. Dial. 265.

ISAIAH.

14. 13, 14. Ic sette mīn hēahsetl tō norðdæle heofona rīces, and ic bēo þām hēhstan Gode gelīc. Dial. 185.

49. 8. On onfengre tide ic þē gehyrde, and on hāle dæge ic þē gefultmade. Dial. 327.

57. 1. Se rihtwīsa man forweorðeþ, and nān man ne byþ þe hine eft geþence in his heortan. Dial. 257.

DANIEL.

3. 20, 27. See Dial. 219.

8. 27. Ic āfeorrode þā, and gemettrumode manega dagas. Dial. 227.

14. 32-38. See Dial. 150.

WISDOM OF SOLOMON.

4. 7. . . . þæt se rihtwīsa man swelte swā hwylcum dēaðe swā hē swelte, þæt þæs rihtwīsnese ne sý nā þý ær fram him āfyrred. Dial. 294.

9. 10. † Quodcumque potest manus tua facere instanter operare, quia divi te, et in die salutis adiuvi te. . . .
nec opus, nec ratio, nec scientia, 49. 8. . . . † Tempore accepto exau-
nec sapientia erit apud inferos quo tu properas. 57. 1. † Iustus perit, et nemo est qui recogitet in corde suo. . . .

19. 13. † Finem loquendi omnes pariter audiamus: Deum time, et mandata eius observa; hoc est enim omnis homo.

DANIEL.

8. 27. † Et ego elangui, et aegrotavi per dies plurimos. . . .

ISAIAH.

WISDOM OF SOLOMON.

14. 13, 14. . . . † Ponam sedem meam ad Aquilonem, et ero similis Altissimo. 4. 7. † Iustus quacumque morte prae-
ventus fuerit, iustitia ejus non auferetur ab eo.

MATTHEW.

5. 23, 24. Gif þū bringe þin lāc tō þān weofode, and þonne gemune and geþænce þæt þin brōðer oððe frēond āht unge-
pwearlices wið þē gemæne, forlæt þæt þin lāc þær beforan
þām weofode, and ærest geþinga þē tō þinum brēper and frýnd,
and cum þonne and geoffra þin lāc Gode. Dial. 349.
5. 44. Gebiddað for ðowrum fēondum. Dial. 335.
6. 23. Gif þin ēage byð (H. bið) mǣnfull, þonne byð (H. bið)
þin lichama eall þýstrig. Dial. 76.
7. 14. Se weg is swiðe nearu and wiðerdyne þe lædeþ tō þām
ēcan life. Dial. 322.
8. 31. Gif þū ūs ūt ādrife of þysum men, sænd ūs in þysra
swýna hēap. Dial. 223.
9. 27-31. *See* Dial. 60.
12. 32. . . . þæt swāhwylc man swā yfelsacunge sēde on þone
Hālgan Gāst, þæt hit him nāre nē in þissere worulde forgifen
nē in ðære tōweardan. Dial. 328.
12. 39. *See* Dial. 120.
13. 30. Ic cwepe þonne tō þām riftrum: Gesomniað þā wēod,
and gebindað þā tō scēafum tō forbærnenne. Dial. 316.
14. 19, 20. *See* Dial. 252.
14. 29. *See* Dial. 91; 120.
16. 19. Swā-hwæt-swā þū gebindest ofer eorþan, hit bið gebund-

MATTHEW.

5. 23, 24. † Si offers munus tuum ante
altare, et ibi recordatus fueris quia
frater tuus habet aliquid adversum
te, relinque munus tuum ante al-
tare, et vade prius reconciliari fratri
tuo, et tunc veniens offeres munus
tuum.
5. 44. . . . † Pro inimicis vestris orate.
6. 23. † Si oculus tuus nequam fuerit,
totum corpus tuum tenebrosum
erit. . . .
7. 14. † Quia angusta valde est semita
quae ducit ad vitam. . . .
8. 31. . . . † Si elicits nos, mitte nos
in gregem porcorum.
12. 32. † Si quis in Sancto Spiritu
blasphemiam dicitur, neque in hoc
saeculo remittetur ei, neque in
futuro.
13. 30. . . . † Colligite zizania, et
ligate ea in fasciculos ad combu-
rendum. . . .
16. 19. . . . † Quodcunque ligaveris
super terram erit ligatum et in
caelis; et quae solveris super ter-
ram soluta erunt et in caelis.

- en on heofonum, and swā-hwæt-swā þū ālŷsest ofer eorðan, hit byð ālŷsed on heofonum. Dial. 153.
17. 9. . . . þæt þæt þe hī gesāwon, hī nānum men ne sǣdon ær-panþe mannes Sunu fram dēaðe arise (H. . . . þæt þā þing þe hī gesāwon, hī nānum men ne āsǣdon ærpāmpe mannes Sunu of dēaðe arise). Dial. 60.
20. 20, 21. *See* Dial. 231.
20. 22, 23. Magon gyt drincan pone calic þe ic bēo drincende? Hī andswarodon him and cwædon: Wit magon. Þā cwæð se Hǣlend tō him: Witodlice mīnne drync gyt drincað, ac hit nis nā mīn inc tō syllanne þæt gyt sittan mē on þā wynstran healfe oððe on þā swiðran. Dial. 231.
25. 41. Gāp þā, āwyrgeðe, in þæt ēce fyr, þæt wæs gegearwod dēofle and his ænglum. Dial. 305.
25. 46. Þā ārleasan gāð in þæt ēce wīte, and þā rihtwisan in þæt ēce lif. Dial. 334.

MARK.

3. 29. *See* Matt. 12. 31.
6. 41, 42. *See* Matt. 14. 19, 20.

LUKE.

9. 16, 17. *See* Matt. 14. 19, 20.
15. 13-16. *See* Dial. 106.
15. 17. Ealā, hū manige esnewyrhtan wǣron in mīnes fæder hūse, and þām hlāf genihtsumað (H. Ealā, hū fela esnewyrhtena on mīnes fæder hūse habbað hlāf genōhne). Dial. 107.
- | | |
|---|--|
| <p>17. 9. . . . † ut ea quae vidissent nemini dicerent quousque Filius hominis a mortuis resurgeret.</p> <p>20. 22, 23. . . . Potestis bibere calicem quem ego bibiturus sum? . . . Possumus. . . . Calicem quidem meum bibetis, sedere autem ad dexteram meam vel sinistram non est meum dare vobis. . . .</p> <p>25. 41. . . . † Ite in ignem aeternam,</p> | <p>qui paratus est diabolo et angelis eius.</p> <p>25. 46. † Ibunt impli in supplicium aeternum, iusti autem in vitam aeternam.</p> <p style="text-align: center;">LUKE.</p> <p>15. 17. . . . Quanti mercenarii in domo patris mei abundant panibus. . . .</p> |
|---|--|

16. 15. Gē wæron þā þe ēow sylfe gōdiað beforan mannum, ac God cann ēowre heortan, forþon eall þæt mannum pinceð hēalīc, þæt byp onscuniendlic beforan Gode (H. Gē syndon þā þe ēow sylfe rihtwīsiað beforan mannum, ac God cann ēowre heortan, forþāmp eall þæt mannum pinceð hēalīc, þæt is onscuniendlic beforan Gode). Dial. 40.

16. 19-25, 27, 28. . . . þæt sum welig mann wære, se wæs gegyred mid baswum godwebbe and hwītum, and hē symble daga gehwylcūm beorhtlice and mærlīce reordade. And þā wæs þær ēac sum wædla, þæs nama wæs Lazarus, se læg æt þæs welegan mannes dura, wunda full, and wilnode þæt hē sceolde bēon gereorded hwæthugu of þām crumum þe fēollon of þæs welegan mannes bēode, and him nānig man nāht ne sealde; ac þā hundas cōmon tō him, and liccedan his wunda. . . . þæt Lazarus dēad wæs, and þæt hē wæs boren fram Godes englum, and āseted in Abrahames bearme, and se welega, þā-þā hē dēad wæs, hē wæs bebyrged in helle. And þā-þā hē wæs in þām tintregum, hē hōf his ēagan upp; þā geseah hē Abraham feorran, and Lazarum pone pearfan on his bearme. And hē þā, se welega, clypiende pus cwæð: Fæder Abraham, gemiltsa mē, and on-sænd Lazarum, þæt hē bedyppe þæt ytemeste lið his fingres in wæter, and gecēle mīne tungan. Þā cwæð Abraham tō him: Gemuna, lā sunu, þæt þū onfēnge micclum gōde on þīnum life on eorþan, and Lazarus onfēng gelīce þām

16. 15. . . . Vos estis qui iustificatis vos coram hominibus; Deus autem novit corda vestra, quia quod hominibus altum est abominatio est ante Deum.

16. 19-25, 27, 28. † Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui lacebat ad ianuam eius, ulceribus plenus, cupiens saturari de micis quae cadebant de mensa divitis, et nemo illi dabat; sed et canes veniebant,

et lingebant ulcera eius. . . . Mortuus Lazarus portatus est ab angelis in sinum Abrahae, et mortuus dives, sepultus est in inferno. Qui elevans oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu eius, Et ipse clamavit, dicens: Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, et refrigeret linguam meam, quia crucior in hac flamma. Cui Abraham dixit: Fili, recordare quia receplisti bona in vita tua, et

yflum. . . . Fæder, ic pē bidde þæt þū hine onsænde tō mīnes fæder hūse; nū gýt ic habbe V brōðra lifgende on eorþan, þæt hē þām cýpe þæt hī hī sylfe bewarnian þæt hī ne þurfan cuman in þæs tintreges stōwe and cwicsūsles. Dial. 309, 310.

|| Onsænd Lazarum, þæt hē þæt ýtemeste lip his fingres in wæter bedyppe, and gecēle mīne tungan. Dial. 311.

|| Onsænd Lazarum, þæt hē bedyppe þæt ýtemeste lip þæs fingres in wætere, and gekēle mīne tungan, forþon ic eom cwylymed on pisum ligge. Dial. 304.

|| þū onfēnge manega gōd on eorþan in þinum life. Dial. 311.

17. 37. Swā-hwider se lichama byþ, þider bēoð gesomnode þā earnas. Dial. 295.

JOHN.

1. 1. In fruman wæs þæt word, and þæt word wæs mid Gode, and God wæs þæt word. Dial. 240.

1. 3. Ealle gesceafta wæron purh þæt gewordene. Dial. 240.

1. 9. Hē wæs þæt sōðe leoht þæt onlýhtep æghwilcne man cumende in þisne middaneard. Dial. 120.

1. 12. Swā manige swā hine onfēngcon, hē sealde þām mihte þæt hī wæron Godes bearn. Dial. 161.

1. 16. . . . þæt wē ealle of his gefyllednesse gife onfēngon. Dial. 120.

3. 8. Se gāst ēpað þær hē wile (H. . . . þæt hē orðað þær hē wyle). Dial. 146.

Lazarus similiter mala . . . Rogo te, pater, ut mittas eum in domum patris mei; habeo enim quinque frates, ut testetur illis, ne et ipsi veniant in locum hunc tormentorum.

17. 37. . . . Ubiunque fuerit corpus, illuc congregabuntur et aquilae.

verbum erat apud Deum, et Deus erat verbum.

1. 3. Omnia per ipsum facta sunt. . .

1. 9. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum.

1. 12. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri. . . .

1. 16. . . . De plenitudine eius nos omnes accepimus. . . .

JOHN.

1. 1. In principio erat verbum, et

3. 8. . . . Ubi vult spirat. . . .

5. 17. Nū gīt mīn Fæder wyrceð, and ic ēac wyrce (H. Nū gȳta mīn Fæder wyrceð, and ēac ic wyrce). Dial. 51.
11. *See* Dial. 217.
12. 24, 25. Būton pæs hwætes corn fealle on eorðan and sȳ dēad, hit sylf wunað āna; gif hit þonne dēad byð, þonne bringeþ hit manigfealdne wæstm. Dial. 239.
12. 35. Gāð pā-hwile-þe gē habbaþ lēoht. Dial. 327.
14. 2. Manige wīcstōwe syndon in mīnes Fæder hūse. Dial. 315.
16. 7. Gif ic onweg ne gewīte, þonne ne cymð nā tō ēow se Frōfergāst. Dial. 177.
- || Nymþe ic heonan gange, se Frōfergāst ne cymþ tō ēow. Dial. 177.

ACTS.

5. 1-11. *See* Dial. 161.
9. 25. *See* Dial. 109, 110.
9. 40. *See* Dial. 161.
12. 11. Nū ic wāt sōþlice pæt Drihten sænde his engcel, and mē generede of Herodes gewealde, and of eallre pære bāde Iudea folces (H. Nū ic wāt sōþlice pæt Drihten āsende his engel, and mē generede of Herodes gewealde, and of eallre geanbidunge Iudeiscas folces). Dial. 107.
26. 10. *See* Dial. 217.

ROMANS.

4. 17. þē ic gesette fæder manigra pēoda (H. Ic gesette þē manegra pēoda fæder). Dial. 55.
6. 9. *See* Dial. 348.

5. 17. . . . Pater meus usque modo operatur, et ego operor.

6. 9-12. *See* Matt. 14. 19, 20.

12. 24, 25. Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert. . . .

12. 35. . . . Ambulate dum lucem habetis. . . .

14. 2. In domo Patris mei mansiones multae sunt. . . .

16. 7. . . . † Si non abiero, Paracletus non veniet ad vos. . . .

ACTS.

12. 11. . . . Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudeorum.

ROMANS.

4. 17. . . . † Patrem multarum gentium constitui te. . . .

9. 3. *See* Dial. 217.

11. 33. *Ēalā, hū myccclu hēanes is pāra welena Godes snyttro and wīsdōmes, and hū unymbfangenlice syndon his dōmas, and unāspyrgendlice syndon his wegas (H. Ēalā, hū micel hēahnys is pāra welana Godes wīsdōmes and his inggehigdes, and hū unbefangelice his dōmas syndon, and his wegas unāspyriendlice)!* Dial. 137.

11. 34. *Hwā can Drihtnes andgyt, oððe hwīlc wæs his gepeahtere (H. Hwā cann Drihtnes andgit, oððe hwylc wæs his gepeahtere)?* Dial. 136.

13. 10. *Sēo sōðe lufu byð pære æ gefylledness.* Dial. 256.

1 CORINTHIANS.

2. 2. . . . *pæt hē sylfa nāht ne cūðe nē nyste būton pone hælendan Crīst, and pysne hangiendne and prōwiendne for ealles mancynnnes hǣle.* Dial. 217.

2. 9, 10. . . . *pæt ēage ne geseah, nē ċare ne gehyrde, nē in (H. on) mannes heortan ne āstāh, pā gōd pe (H. hwylce ping) God gegearwode pām pe hine lufiað; sōðlice pā hē onwrēah ūs purh pone Hālgan (H. his) Gāst.* Dial. 137.

2. 11, 12. *Hwæt is pæt pe wite hwylc pæs mannes mōdgeþancas sȳn, būton se gāst ðæs mannes pe on him sylfum byp? Swā ēac pā pe bēoð Godes gepeahtunge, nān man hit ne can būton se Godes gāst (H. Hwylc man wāt pæs mannes mōdgeþancas, būtan pæs mannes gāst pe on him selfum byð? Swā ēac pā ping pe bēoð on Godes gepeahtunge, nān mann*

11. 33. *O altitudo divitiarum sapientiae et scientiae Dei! quam incomprehensibilia sunt iudicia eius, et investigabiles viae eius.*

11. 34. *† Quis novit sensum Domini, aut quis consiliarius eius fuit?*

13. 10. . . . *† Plenitudo legis est charitas.*

1 CORINTHIANS.

2. 2. *† Nil se scire iudicat nisi Christum Iesum, et hunc crucifixum.*

2. 9, 10. . . . *† Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se; nobis autem revelavit per Spiritum suum. . . .*

2. 11, 12. *† Quis enim scit hominum quae hominis est nisi spiritus hominis qui est in ipso? Ita et quae Dei sunt nemo cognovit nisi Spiritus Dei? . . . Nos autem non spiritum huius mundi accepimus, sed spiritum qui ex Deo est. . . .*

- ne cann būtan se Godes gāst). . . . Ne onfēngon wē nā pone gāst pysses middaneardes, ac pone gāst þe fram Gode is (H. is of Gode). Dial. 136, 137.
3. 12, 13. Swā hwylc man swā ofer þisne stapol timbrað, and seteð gold, oppe seolfor, oððe dēorwyrðe stānas, trēow, oððe hīg, oððe healm, ānra gehwilces mannes weorc þæt fȳr ācunnað hwylc hit sȳ. Dial. 328.
6. 10. Wyrigewidole men ne magon hī sittan on Godes rice. Dial. 207.
6. 17. Se þe fylgeð Drihtene, þæt byð ān gāst his and Drihtnes (H. . . . þæt se þe gepēodeð tō Drihtne, þonne byð ān gāst his and Drihtnes). Dial. 136.
7. 3. Āgylde se wer þām wīfe hire gedafenu, and ēac gelice þæt wif þām were. Dial. 218.
11. 25. *See* Dial. 91.
15. 9, 10. *See* Dial. 91.

2 CORINTHIANS.

6. 1. Forþon wē witon, gif þis eorðlice hūs ūres lichaman byp tōlȳsed, þæt wē habbað mid Gode þā ēcan getimbru in heofonum. Dial. 296.
6. 2. Geseoh þæt þis is andfengu tīd, and geseoh þæt þis syndon hāle dagas. Dial. 327.
11. 25. *See* Dial. 91; 217.
12. 2. *See* Dial. 218.
12. 7, 8. *See* Dial. 166.
12. 10. *See* Dial. 218.

3. 12, 13. † Si quis supraedificaverit super hoc fundamentum, aurum, argentum, lapides pretiosos, ligna, foenum, stipulam, . . . unusculusque opus quale sit, ignis probabit.
6. 10. . . . † Neque maledici regnum Dei possidebunt.
6. 17. † Qui adhaeret Domino, unus spiritus est.
7. 3. † Uxori vir debitum reddat, similiter et uxor viro.

2 CORINTHIANS.

3. 1. † Scimus quoniam si terrestris domus nostra huius habitationis dissolvatur, quod aedificationem habemus ex Deo, domum non manufactam, sed aeternam in caelis.
6. 2. . . . Ecce nunc tempus acceptabile, ecce nunc dies salutis.

GALATIANS.

2. 20. *See* Dial. 218.

4. 6. *See* Dial. 261.

EPHESIANS.

1. 14. . . . wedd ðre þære ðcan yrfeweardnesse. Dial. 261.

PHILIPPIANS.

1. 21. . . . þæt him wære Crīst þæt þæt hē lifde, and gestrēon þæt hē swulte. Dial. 218.

¶ . . . þæt him þæt Crīst wære þæt hē lifde, and gestrēon þæt hē swulte (H. . . . Him wæs Crīst þæt hē lifde, and gestrēon þæt hē swulte). Dial. 109.

1. 23. Ic wilnige þæt ic sý tolýsed, and ic sý mid Crīste (H. Paulus gewilnode þæt hē wære tölýsed, and wære mid Crīste). Dial. 109.

¶ Paulus se apostol wilnode þæt hē wære tölýsed, and wære mid Crīste. Dial. 295.

2 TIMOTHY.

2. 25, 26. . . . þæt God heom sylle dædbōte tō ongytanne þā sōpfæstnesse, and þæt hī geswīcon and gecyrron tō his sylfes willan fram dēofles grīnum, fram þām hī bēoð hæfde and gehæftnēde. Dial. 336.

HEBREWS.

11. 1. . . . þæt se gelēafa wære gehyhtendlicra þinga and wēnendlicra spēd. Dial. 269.

EPHESIANS.

1. 14. . . . † *haereditatis nostrae pignus.*

PHILIPPIANS.

1. 21. . . . † *quod ei vivere Christus est, et mori lucrum.*

1. 23. . . . † *dissolvi desiderat, et esse cum Christo.*

2 TIMOTHY.

2. 25, 26. † *Ut det illis Deus poenitentiam ad cognoscendam veritatem, et resipiscant a diaboli laqueis, a quo captivi tenentur ad ipsius voluntatem.*

HEBREWS.

11. 1. † *Est enim fides sperandarum substantia rerum, argumentum non apparentium.*

1 JOHN.

3. 16. . . . þæt hē āsette his sǣwle for ūs, tō þon þæt wē sculon swā āsettan ūre sǣwle fore ūrum brōðrum. Dial. 256.
 4. 16. God is sēo sōðe lufu. Dial. 168.

REVELATION.

5. 1-3. . . . þæt hē gesāwe bōc mid seofon inseglum geinseglode, and þæt nānig man wære gemēted wyrðe, nē on heofonum, nē on eorðan, nē under eorðan, þe þā bōc mōste ontȳnan, and hire inseglu tōbrecean. Dial. 332.
 5. 5. . . . þæt hēo wære æfter þon untȳned purh pone lēon of Iudan cynne. Dial. 332.

REVELATION.

1 JOHN.

3. 16. . . . † Quoniam sicut ille pro nobis animam suam posuit, sic et nos debemus pro fratribus animas ponere.
 4. 16. . . . Deus charitas est. . . .

5. 1-3. . . . Qui cum signatum septem sigillis librum vidisse se diceret, quia nemo inventus est dignus neque in caelo, neque in terra, neque subtus terram aperire librum, et solvere signacula eius.
 5. 5. † Quem tamen librum postea per leonem de tribu Iuda dicit aperiri.

AN OLD ENGLISH MARTYROLOGY

GENESIS.

- 1. 7. *See* Mart. 40.
- 1. 9, 10. *See* Mart. 40.
- 1. 16, 17. *See* Mart. 42.
- 1. 20, 21. *See* Mart. 44.
- 1. 27. *See* Mart. 46.
- 2. 2, 3. *See* Mart. 48.
- 2. 21, 22. *See* Mart. 46.
- 2. 23. *See* Mart. 50.
- 3. 20, 21. *See* Mart. 46.
- 5. 5. Nigan hund gēara ond prītig gēara. Mart. 46.

EXODUS.

- 19. 20. *See* Mart. 82.
- 20. 22. *See* Mart. 82.
- 31. 18. *See* Mart. 82.

LEVITICUS.

- 11. 7. *See* Mart. 132.

DEUTERONOMY.

- 14. 8. *See* Lev. 11. 7.

ISAIAH.

- 30. 26. *See* Mart. 42.

2 MACCABEES.

- 7. 1-41. *See* Mart. 132.
- 7. 24, 27, 30, 39, 41. *See* Mart. 134.
- 9. 5-12, 28. *See* Mart. 134.

GENESIS.

- 5. 5. Anni nongenti triginta. . . .

MATTHEW.

2. 1. *See* Mart. 14.
 2. 11. *See* Mart. 14.
 2. 16. *See* Mart. 10.
 3. 13, 16. *See* Mart. 14.
 4. 21, 22. *See* Mart. 128.
 9. 9. *See* Mart. 172.
 10. 3. *See* Mart. 172.
 11. 11. *See* Mart. 102.
 14. 3, 4. *See* Mart. 156.
 14. 6-11. *See* Mart. 156.
 14. 17-21. *See* Mart. 14.
 26. 6, 7. *See* Luke 7. 36-38.
 27. 46, 50. *See* Mart. 48.
 27. 51-53. *Pā* byfode sēo eorðe, ond stānas burstan, . . . ond
 dēadra manna byrgenna wurdon opene; ond monige men
 gesēgon pæt *pā* dēadan ārison of *pām* byrgennum, ond ēodon
 geond *pā* hālgan burh on Hierusalem, oð-pæt Crīst eft ārās.
 Mart. 48.

MARK.

1. 9. *See* Matt. 8. 13, 16.
 1. 19, 20. *See* Matt. 4. 21, 22.
 6. 17-19. *See* Matt. 14. 3, 4.
 6. 21-28. *See* Matt. 14. 6-11.
 6. 38-43. *See* Matt. 14. 17-21.
 14. 3. *See* Luke 7. 36-38.
 15. 25. *See* Mart. 48.
 15. 34, 37. *See* Matt. 27. 46, 50.
 16. 9. *See* Mart. 126.

LUKE.

1. 9-19. *See* Mart. 176.
 1. 11-19. *See* Mart. 102.
 1. 19. *See* Mart. 48.

MATTHEW.

27. 51-53. . . . Terra mota est, et
 petrae scissae sunt, et monumenta
 aperta sunt; et multa corpora sanc-

torum qui dormierant surrexerunt,
 et, exeuntes de monumentis post
 resurrectionem eius, venerunt in
 sanctam civitatem, et apparuerunt
 multis.

1. 20. þū bist dumb oð pone dæg oð-þæt þē pis bið. Mart. 176.
1. 31. See Mart. 48.
1. 32. See Mart. 12.
1. 36. See Mart. 102.
1. 41, 44. See Mart. 104.
2. 4-14. See Mart. 2.
3. 19. See Matt. 14.
3. 23. See Mart. 14.
7. 28. See Matt. 11. 11.
7. 36-38. See Mart. 126.
7. 48. þē syndon þīne synna forlæstene. Mart. 126.
7. 50. Gang on sibbe. Mart. 126.
8. 2. See Mart. 126.
9. 13-17. See Matt. 14. 17-21.
12. 20. Dysega, on pisse nihte þē bið þæt feorh āfirred. Mart. 10.
24. 42. . . . gebrædne fisc ond huniges bēobrēad. Mart. 50.

JOHN.

2. 3-10. See Mart. 14.
6. 9-13. See Matt. 14. 17-21.
12. 3. See Luke 1. 36-38.
19. 25. See Mart. 196.
20. 25, 27. See Mart. 50, 52.
21. 2. See Mart. 220.

ACTS.

1. 15. See Mart. 82.
2. 1. See Mart. 82.
2. 2-4. þā fēringa wæs geworden swēg of heofonum swā-swā
stranges windes swēg; ond se swēg gefylde þæt hūs þær hī
sæton, ond ofer heora ælcne onsundran sæt swā-swā fȳr;

LUKE.

1. 20. . . . Eris tacens, et non poteris loqui, usque in diem quo hæc fiant. . . .
7. 48. . . . Remittuntur tibi peccata.
7. 50. . . . Vade in pace.
12. 20. . . . Stulte, hoc nocte animam tuam repetunt a te. . . .

24. 42. . . . Placis assi et favum mellis.

ACTS.

2. 2-4. Et factus est repente de caelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitæ linguæ

ond hī mihton þā sōna sprecan on æghwēlc þāra geþēoda þe under heofonum is. Mart. 82.

2. 43. *See* Mart. 82.

4. 36. . . . frōfre sunu. Mart. 94.

4. 37. *See* Mart. 94.

6. 5. *See* Mart. 6.

6. 52. *See* Mart. 6.

7. 55. þā mihte hē lōcian on heofonas, ond hē geseah pone Hælend sylfne standan on his godþrymme. Mart. 6, 8.

7. 58. *See* Mart. 6.

8. 3. *See* Mart. 30.

9. 3-5. Ond þā færinga on midne dæg¹ cōm lēoht ofer hine of heofonum, ond stefn clypade, þus cweðende: Saulus, Saulus, hwæt ēhtes þū mē? Ic eom Jesus — þæt is, Hælend — pone þū ēhtest. Mart. 30.

12. 2. *See* Mart. 128.

13. 3. *See* Mart. 94.

13. 9. *See* Mart. 30.

22. 4. *See* Mart. 30.

26. 10, 11. *See* Mart. 30.

26. 13. *See* Acts 9. 3-5, note.

COLOSSIANS.

4. 14. *See* Mart. 186.

2 TIMOTHY.

4. 11. *See* Mart. 188.

PHILEMON.

24. *See* Mart. 188.

tamquam ignis, seditque supra singulos eorum; . . . et coeperunt loqui variis linguis. . . . 4. 36. . . . Filius consolationis. . . . 7. 55. . . . Intendens in caelum, vidit gloriam Dei, et Iesum stantem a dextris Dei.	9. 3, 4. . . . Subito circumfulsit eum lux de caelo. . . . Audivit vocem dicentem sibi: Saule, Saule, quid me persequeris? . . . Ego sum Iesus, quem tu persequeris. . . .
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¹ From Acts 26. 13, 'die media.'

BLICKLING HOMILIES

GENESIS.

2. 23. *See* Bl. H. 89.
3. 5. *See* Bl. H. 29.
3. 19. þū eart eorpe, . . . ond þū scealt on eorþan gangan,
ond eft tō eorðan weorðan. Bl. H. 123.
18. 27. *See* Bl. H. 89.

LEVITICUS.

23. 16. *See* Acts 2. 1-4, note.
28. 12. *See* 2 Cor. 6. 16.

1 SAMUEL.

17. 40, 49. *See* Bl. H. 31.

2 KINGS.

19. 15. . . . þū þe sitest ofer cherubine. Bl. H. 141.

JOB.

30. 19. *See* Bl. H. 89.

PSALMS.

8. 2. *See* Matt. 21. 16.
15. 1-3. Se mon se þā sōpfæstnesse mid his mūþe sprecþ, ond
hīe on his heortan georne gepencþ, ond hē hī fullice gelæstep,
ond hē āfyllep þā inwitfullan word of his tungan, þæt bēop

GENESIS.

3. 19. . . . † Terra es, et in terram
ibis.

2 KINGS.

19. 15. . . . Qui sedes super cheru-
bim. . . .

PSALMS.

15. 1-3. Domine, quis habitabit in
tabernaculo tuo? aut quis requi-
escet in monte sancto tuo? Qui
ingreditur sine macula, et operatur
iustitiam; qui loquitur veritatem

pā men pā þe Godes rīces gelēafan habbað ond healdap;
forþan hī noldan heora nēhstan beswīcan purh pā fācenfullan
word. Bl. H. 55.

16. 10. *See* Bl. H. 87.

19. 4. Geond ealle eorþan gēap heora swēg, æt pā ytmestan
gemæro heora lār ond heora word. Bl. H. 133.

19. 4, 5. Drihten āsette on sunnan his hūs, ond of pām ūtēode
swā-swā brýdguma of his brýdbūre. Bl. H. 9.

24. 7. *See* Bl. H. 67.

27. 7. Gehyr, pū ārfæsta God, mīne stefne, mid pære ic earm tō
pē cleopie. Bl. H. 89.

27. 9. Ne āhwyrf pū pīne onsýne nē pīne mildheortnesse from
mē, nē pū nē gecyr on erre from pīnre pēowene. Bl. H. 89.

31. 10. On sære ond on gēomrunga mīn lif ond mīne gēar syn-
don fornumene. Bl. H. 89.

49. 20. Ic wæs mid weorpmende, . . . ond ic pæt ne ongeat;
ic wæs wīpermēde, ond unwisum nētenum gelic geworden.
Bl. H. 89.

51. 1, 4. Miltsa mē, Drihten; miltsa mē for pīnre mycelan mild-
heortnesse, ond ādilega mīne unrihtwīsnessa; forþon pē
ānum ic gesyngade, ond mycel yfel beforan pē ic gedyde.
Bl. H. 87.

51. 17. pā ēaðmōdan heortan ond pā forhtgendan ond pā bifi-
gendan ond pā cwacigendan ond pā ondrædendan heora

in corde suo; qui non egit dolum
in lingua sua, nec fecit proximo
suo malum, et opprobrium non ac-
cepit adversus proximos suos. . . .

19. 4. In omnem terram exivit sonus
eorum, et in fines orbis terrae verba
eorum.

19. 5. In sole posuit tabernaculum
suum, et ipse tamquam sponsus
procedens de thalamo suo. . . .

27. 7. Exaudi, Domine, vocem meam,
qua clamavi ad te. . . .

27. 9. Ne avertas faciem tuam a
me; ne declines in ira a servo
tuo. . . .

31. 10. . . . Defecit in dolore vita
mea, et anni mei in gemitibus. . . .

49. 20. Homo, cum in honore esset,
non intellexit; comparatus est
lumentis insipientibus, et similis
factus est illis.

51. 1, 4. Miserere mei, Deus, secun-
dum magnam misericordiam tuam,
et secundum multitudinem mise-
rationum tuarum dele iniquitatem
meam. . . . Tibi soli peccavi, et
malum coram te feci, ut iustificeris
in sermonibus tuis, et vincas cum
iudicaris.

51. 17. Sacrificium Deo spiritus con-

Scyppend,¹ ne forhogap þā nǣfre God nē ne forsyhp; ah heora bēna hē gehyreð, þonne hīe tō him cleopiað ond him āre biddap.² Bl. H. 107.

80. 1. *See* 2 Kings 19. 15.

86. 13. Þīn mildheortnes is mycel ofor mē; nū þū generedest mīne sāule of þære neoþeran helle. Bl. H. 89.

102. 17. *See* Ps. 51. 17, note 2.

103. 1, 3-5. Mīn sāul blētsap Drihten, ond ealle mīne þā inneran his þone hālgan naman. Þū þe ārfæst eart geworden eallum mīnum unrihtwisnessum; þū þe gehældest mīne ādla; ond mīn lif of þære ēcean forwyrde þū onlȳsdest; mīne geornnesse mid gōde þū gefyldest. Bl. H. 89.

103. 14. *See* Bl. H. 89.

104. 4. Hwīlum se ilca God sendeþ his engla gāstas to ærendwrecum, hwīlum hē sendeþ purh fȳres lēg. Bl. H. 203.

114. 1. Israhel wæs ūt gangende of Ægyptum, ond wæs singende Alleluia. Bl. H. 149.

119. 73. Þīne handa mē geworhtan ond gehēowodan. Bl. H. 87.

119. 137. Sōpfæst eart þū, Drihten, ond rihte syndon þīne dōmas. Bl. H. 89.

119. 176. Ic gedwolede swā-swā þæt scēap þæt forwearp; sēc nū þīnne þēow, Drihten. Bl. H. 87.

124. 7. Ūre Drihten ūs gefrēolsode.³ Bl. H. 83.

tribulatus; cor contritum et humiliatum, Deus, non despicias.

86. 13. Quia misericordia tua magna est super me; et erulisti animam meam ex inferno inferiori.

103. 1, 3-5. Benedic, anima mea, Domino, et omnia quae intra me sunt, nomini sancto eius. . . . Qui propitiatur omnibus iniquitatibus tuis; qui sanat omnes infirmitates tuas; qui redimit de interitu vitam tuam; . . . qui replet in bonis desiderium tuum. . . .

104. 4. † Qui facit angelos suos spiritus, et ministros suos ignem urentem.

114. 1. † In exitu Israhel ex Egypto. Alleluia. . . .

119. 73. Manus tuae fecerunt me et plasmaverunt me. . . .

119. 137. Iustus es, Domine, et rectum iudicium tuum.

119. 176. Erravi sicut ovis quae perlit; quaere servum tuum. . . .

124. 7. . . . Nos liberati sumus.

¹ Paraphrastic; probably reminiscential of Is. 66. 2, 'et trementem sermones meos.'

² Perhaps from Ps. 102. 17, 'respexit in orationem humilium, et non spreuit precem eorum.'

³ Of uncertain origin.

133. 1. Hū good is ond hū wynsum þæt mon eardige on ðāra gebrōðra ānnesse. Bl. H. 139.

135. 7. Forplæstep wind of his goldhordum. Bl. H. 133.

PROVERBS.

3. 9, 10. Weorpiap gē ēowerne Drihten God mid gedafenlicum pingum, ond onsecggaþ gē him mid sōpfæstnesse wæstmum; þonne gefylleþ Drihten ēower beren mid genihtsumnesse. Bl. H. 41.

SONG OF SOLOMON.

3. 7, 8. Salomones reste wæs mid weardum ymbseted, þæt wæs mid syxtigum werum, þæm strengestum þe on Israhelum wæron; ond ānra gehwelc hæfde sweord ofer his hýpe for nihtlicum ege. Bl. H. 11.

ISAIAH.

29. 13. *See* Mark 7. 6.

34. 4. Heofon bið befealden swā-swā bōc. Bl. H. 91.

37. 16. *See* 2 Kings 19. 15.

42. 7. Ālæd mē ūt of pyssum bendum, ond of pysces carcernes hūse, ond of dēaþes scuan.¹ Bl. H. 87.

58. 7. Brec þinne hlāf pearfendum mannum, ond sōna swā þū gesēo nacodne wæddan, þonne gegyre þū hine, ond ne forseoh þū nǣfre þine gecynd. Bl. H. 37.

66. 2. *See* Ps. 51. 17, note 1.

133. 1. . . . Quam bonum et quam iucundum habitare fratres in unum!

135. 7. . . . Producit ventos de thesauris suis.

Israel; . . . uniusculusque ensis super femur suum propter timores nocturnos.

ISAIAH.

PROVERBS.

3. 9, 10. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei; et implebuntur horrea tua saturitate. . . .

34. 4. . . . Complicabuntur sicut liber caeli. . . .

42. 7. Ut . . . educeres de conclusione vinctum, de domo carceris sedentes in tenebris.

SONG OF SOLOMON.

3. 7, 8. En lectulum Salomonis sexaginta fortes ambiunt ex fortissimis

58. 7. Frange esurienti panem tuum; . . . cum videris nudum, operi eum, et carnem tuam ne despexeris.

¹ From Matt. 4. 16, 'umbræ mortis.'

EZEKIEL.

18. 23, 32. *See* Ezek. 33. 11.

33. 11. Nelle ic þæs synfullan mannes dēap, ac ic wille þæt hē libbe, ond tō Gode gecyne. Bl. H. 97.

HOSEA.

13. 14. Ēalā dēap, ic bēo pīn dēap, ond ic bēo pīn bite on helle.
Bl. H. 67.

JOEL.

2. 10. *See* Bl. H. 91.

2. 14, 15. Hālgiap ēower fæsten, ond medeme lāc bringap Drihtne. Bl. H. 37.

3. 15. *See* Joel 2. 10.

ZECHARIAH.

1. 3. Gecyrrap tō mē, þonne gecyrre ic tō ēow. Bl. H. 103.

MALACHI.

3. 1.¹ Ic sende mīnne engel beforan pīnre onsȳne, se gearwap² pīnne weg beforan þē. Bl. H. 167.

3. 10. Bringap gē on mīn beren ēowerne tēoðan sceat. . . .
Gedōp þæt ēow sȳ mete gearo on mīnum hūse. Bl. H. 39.
Þonne untȳneþ ūs Drihten heofones þēotan, ond hē ūs sendep ufan his blētsunga. Bl. H. 51.

EZEKIEL.

33. 11. . . . Nolo mortem impli, sed
ut convertatur impius a via sua, et
vivat. . . .

HOSEA.

13. 14. . . . Ero mors tua, o mors;
morsus tuus ero, inferne. . . .

JOEL.

2. 14, 15. . . . Sacrificium et libamen
Domino Deo vestro. . . . Sanctifi-
cate ieiunium. . . .

¹ Attributed to Isaiah.

ZACHARIAH.

1. 3. . . . Convertimini ad me, . . .
et convertar ad vos. . . .

MALACHI.

3. 1. Ecce, ego mitto angelum meum,
et praeparabit viam ante faciem
meam. . . .

3. 10. Inferte omnem decimam in hor-
reum, et sit cibus in domo mea. . . .
Si non aperuero vobis cataractas
caeli, et effudero vobis benedic-
tionem. . . .

² MS. grewep.

MATTHEW.

3. 4. *See* Bl. H. 167.

3. 7. *See* Luke 3. 7.

3. 17. Þis is mīn se lēofa Sunu, on þæm mē wel gelicode.

Bl. H. 29.

4. 1-11. . . . þætte Hælend wære lǣded on wēsten, ond þæt hē wære costod from dēofle; ond mid-þy-þe hē fæste fēowertig daga ond fēowertig nihta, þā hingrede hine. Se costigend þā ēode tō him, ond him tō cwæp: Gif þū sīe Godes Sunu, cwep þæt þā stānas tō hlāfum geweorþan. Hælend him þā ondswarode, ond him tō cwæp: Ne bið on hlāfe ānum mannes lif, ac of eallum þæm worde þe gāp of Godes mūpe. Þā genam hine se āwyrġda gāst, ond hē hine lǣdde on þā hālgan ceastre, ond hē hine āsette ofer þæs temples scylf, ond him tō cwæp: Gif þū sý Godes Sunu, send þē nyper of pisse hēanesse; forþon-þe āwriten is þæt þīne englas þē on hondum habban, þē-lǣs þīn fōt oþsporne. Hælend him þā eft ondswarode ond cwæp: Ne costa þū þīnne Drihten God. Þæt dēofol hine þā genam þridan sīpe, ond hē hine lǣdde ūpon swīpe hēa dūne, ond him ætēowde eal eorþan rice ond idel wuldor pisses middan-geardes, ond him tōcwæp: Þās ealle ic þē sylle, gif þū feallest tō mē, ond mē weorþast. Hælend him ondswerede ond cwæp: Gā þū onbæcling,¹ wiperwearda; forþonþe āwriten is: Weorþa þīnne Drihten God, ond him ānum þū þēowa. Hine þā forlēt se costigend; and his englas him tōēodan ond him þegnedan. Bl. H. 27.

MATTHEW.

3. 17. . . . Hic est Filius meus dilectus, in quo mihi complacui.

4. 1-11. Tunc Iesus ductus est in desertum a spiritu, ut tentaretur a diabolo; et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esurivit. Et accedens tentator dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum est: Non in solo

pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pin-naculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum; scriptum est enim: Quia angelis tuis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. At illi Iesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit

¹ From Matt. 16. 23 or Mark 8. 33, 'vade post (retro) me.'

¶ . . . þæt se Hælend wære gelæded on wēsten, ond þæt hē wære costod from dēofle. . . . Gif þū sȳ Godes Sunu, send þē nyper. . . . Ne costa þū þinne Drihten God. . . . Þās ealle [ic þē sylle], gif þū feallest tō mē, ond mē weorpast. . . . Gā þū onbæcling. Bl. H. 21, 31.

¶ . . . þæt Hælend wære læded from dēofle on þā hālgan ceastre, ond ēac on þone hēan munt. Bl. H. 33.

4. 16. See Isa. 42. 7, note.

5. 1-4. . . . þæt Drihten āstige on sume tīd on ānne munt mid myccele weorode his hāligra; ond þā gesæt hē on þæm munte. . . . Ond þā ēodan his þegnas tō him, ond þā ontȳnde Hælend his mūð. . . . Ond hē þā lārde his apostolas, him sægde purh hwæt sēo sāl ēadegust gewurde, ond þus cwæp: Ēadige bēop pearfena gāstas, ond hie restap on heofena rice. Ond ēadige bēoð þā þe pissa eorþwelenas ne gȳmaþ. Ond ēadige bēop þā þe wēpaþ nū for heora synnum, forþon hī bēop eft āfrēfrede on heofona rice. Bl. H. 159.

¶ Ēadige bēop þā þe nū wēpað, forþonþe hī bēop eft āfrēfrede. Bl. H. 25.

5. 8. Ēadige bēop þā clānan heortan, forþonþe hīe God gesēoð. Bl. H. 13.

6. 8. Ēower Fæder, se on heofenum is, wāt hwæs ēow pearf biþ ær gē hine ō biddan. Bl. H. 21.

6. 34. . . . þæt se Godes man ne sceolde be þān morgendæge pencean. Bl. H. 213.

7. 2. Dēme gē nū swā-swā gē willon þæt ēow sȳ eft gedēmed on þon ȳtmæstan dæge þisse worlde. Bl. H. 61.

eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum; et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Iesus: Vade, Satana; scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus; et ecce, angeli accesserunt, et ministrabant ei.

5. 1-4. Videns autem Iesus turbas, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli eius.

Et aperiens os suum docebat eos, dicens: Beati pauperes spiritu, quoniam ipsorum est regnum caelorum. Beati mites. . . . Beati qui lugent, quoniam ipsi consolabuntur.

5. 8. Beati mundo corde, quoniam ipsi Deum videbunt.

6. 8. . . . Scit enim Pater vester quid opussit vobis antequam petatis eum.

6. 34. Nolite ergo solliciti esse in crastinum. . . .

7. 2. In quo enim iudicio iudicaveritis, iudicabimini. . . .

8. 21, 22. . . . hū Drihten cwæp tō Petre, pā hē bæd þæt hē mōste faran ond his fæder bebyrgean. Hælend him pā ondswarede ond cwæp: Þū scealt fylgean mē, ond lætan pā dēadan berg-ea heora dēade. Bl. H. 23.
8. 23-27. *See* Bl. H. 235.
10. 16. . . . forþon ic ēow sende swā-swā scēap on middum wulfum. Bl. H. 237.
10. 18-22. Þonne gē beforan kyningum gestondan ond hēah-gerēfum, ond on ēhtnessum for mīnum naman, ne þurfan gē nōht besorgian hwæt gē sprecaþ; ēow weorþeþ forgifen on pā sylfan tide hwæt gē sprecaþ, . . . ac Godes Gāst ēowres Fæder se spreceþ on ēow. Þonne læweþ brōþer oþerne hāp-num on dēap, ond sunu sē læweþ his fæder, ond pā gingran ārisaþ wip pām yldrum, ond hīe mid dēape geswencap; ond hīe bēoþ on fēounge ealle for mīnum naman. Swā hwylc þonne sōþlice swā on elne ond on mīnes noman andetnesse oþ his ende wunað, sē biþ hāl, ond geneseþ on ēcnesse. Bl. H. 171.
11. 7, 9. Tō hwon ēodan gē tō wēstenne? wītgan tō sēcenne? Ic hine secge mārān ond sēlran þonne ænigne wītgan. Bl. H. 165.
11. 10. *See* Mal. 3. 1.
11. 11. . . . þæt betux wīfa gebyrdum ne wearþ mārā mon geworden þonne Iohannes se fulwihtere. Bl. H. 167.
- || . . . þæt nāfre betuh wīfa gebyrdum nānig mārra nē sýlra geboren nāre. Bl. H. 161.
8. 21, 22. . . . Domine, permittite me primum ire et sepelire patrem meum. Iesus autem ait illi: Sequere me, et dimitte mortuos sepelire mortuos suos.
10. 16. Ecce, ego mitto vos sicut oves in medio luporum. . . .
10. 18-22. Et ad praesides et ad reges ducemini propter me. . . . Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini; dabitur enim vobis in illa hora quid loquamini . . . sed Spiritus Patris vestri qui loquitur in vobis.
- Tradet autem frater fratrem in mortem, et pater filium; et insurgent filii in parentes, et morte eos afficient; et eritis odio omnibus propter nomen meum; qui autem perseveraverit usque in finem, hic salvus erit.
11. 7, 9. . . . Quid existitis in desertum videre? . . . prophetam? Etiam dico vobis: Et plus quam prophetam.
11. 11. . . . Non surrexit inter natos mulierum major Joanne Baptista. . . .

11. 29. Leorniað æt mē, forðon þe ic eom mildheort ond ðapmōd.
Bl. H. 13.

15. 25. *See* Bl. H. 73.

16. 19. *See* Bl. H. 49.

16. 23. *See* Matt. 4. 1-11, note.

18. 18. *See* Bl. H. 49.

21. 1-14. þā hē þā genēalæhte Gerusalem, þā becōm hē ær tō Betfage þām tūne nēh Oliuetes dūne. Hælend þā cwæp tō his twām pegnum, tō Petre ond Iohanne: Gangap nū on þas ceasterwīc þe inc ongēan standep, þonne gemēte gyt þær eoselan gesælede, ond hire folan; onsælap hie, ond tō mē gelædap; ond gif inc hwā þæs wipcweþe, secggaþ þæt Drihten þæs āh pearfe; rape hie mon þonne forlæteþ tō mē. þis wæs geworðen, forþon þæt se witedōm wære gefylled þe ær gecweden wæs: Secggaþ Siones dohtrum þæt heora cining cymeþ, milde ond monpwære, ond biþ sittende ofor eoselan folan þæs nýtenes. His pegnas þā dydon swā hē him bebēad, læddon him tō þone eosol, ond gedydon þæt hē þæron gesittan mihte. Eal þæt folc þæt þær beforan fērde strēowodan heora hrægl him tōgēanes; sume nāman þā twigu of þām trēowum, ond strēowodan on þone weg. Sēo menigo þe þær beforan fērde, ond sēo se þær æfter fylgde, ealle hie cēgdon ond cwædon: Hælend, Dauides Sunu, þū eart geblōtsad on Drihtnes naman; hæl ūs on hēanessum. Mid-þy-þe Hælend þā ēode on þā ceas-

11. 29. . . . Discite a me, quia mitis sum, et humilis corde. . . .

21. 1-14. Et cum appropinquassent Ierosolymis, et venissent Bethphage ad montem Oliveti, tunc Iesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, et statim inuenietis asinam alligatam, et pullum cum ea; solvite, et adducite mihi. Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est ut adimpleretur quod dictum est per prophetam, dicentem: Dicite filiae

Sion: Ecce rex tuus venit tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli fecerunt sicut praecepit illis Iesus. Et adduxerunt asinam et pullum; et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via; alii autem caedebant ramos de arboribus, et sternerant in via. Turbae autem quae praecedebant, et quae sequebantur, clamabant dicentes: Hosanna filio David: benedictus qui venit in nomine Domini; hosanna in altis-

tre, eal sēo burh wæs onstýred, ond þā ceasterware cēgdon
ond cwædon : Hwæt is þēs mihtiga þe hēr þus mærlíce fereþ ?
þæt folc him ondswarode ond cwæp : Hit is se Nadzarenisca
wītga of Galileum. . . . Hē þā inēode on þæt hālige Sale-
mannes templ, ond þā ūt āwearp þā sceomolas þāra cýpe-
manna, ond þā setl þāra mynetera, ond cwæp : Mīn hūs sceal
bēon gebedhūs gecēged, ond gē hit dōp scēapum tō scrafum.
Him þā tō ēodan blinde ond healte, ond hē hīe rape gehælde.

Bl. H. 69, 71.

|| Þā Hælend wolde genēalæcean Gerusalem, þā cōm hē ær
tō Betfage. . . . Gāp on þā wīc þe beforan inc stondeð. . . .
Drihten cwæp to his pegnum : Gyt gemētaþ eoselan gebund-
ene ond hire folan ; lædað hine to me. . . . Ealle hīe cleop-
odan ond cwædon ānre stefne : Hælend, Dauides sunu, þū
eart geblētsod, þū þe cōme on Drihtnes naman ; hæl ūs on
þæm hēhstan. Bl. H. 77, 79, 81.

|| . . . þæt þæt ærre folc cwæde, ond ēac þæt æfterre : Ge-
blētsad þū eart, þū þe cōme on Drihtnes noman. . . . Hæl
ūs on þon hēhstan. Bl. H. 81.

|| Hæl ūs on þæm hēhstan. Bl. H. 81.

21. 16. Sē sceal bēon gehered ofor ealle pēoda, ond geweorþod
ge of cilda mūpe meolcsūcendra. Bl. H. 71.

|| Of cilda mūpe gecnāwen ond weorþad. Bl. H. 71.

21. 19. See Bl. H. 71.

24. 1, 2. . . . swā hē his apostolum sægde, þā h[ī]e emb þone
þrym ond emb þā fægernesse þæs temples ond ðære burge tō
Criste spræcan, ond cwædan þæt hit wære þrymlic geweorc
ond fæger. Drihten him þā ondswerede ond cwæp : Hwæt,

simis. Et cum intrasset Ieroso-
lymam, commota est universa civi-
tas, dicens: Quis est hic? Populi
autem dicebant: Hic est Iesus
propheta a Nazareth Galilaeae.
Et intravit Iesus in templum
Dei, et eliciebat omnes vendentes
et ementes in templo, et mensas
numulariorum, et cathedras ven-
dentium columbas evertit. Et dicit

eis: Scriptum est: Domus mea do-
mus orationis vocabitur; vos autem
fecistis illam speluncam latronum.
Et accesserunt ad eum caeci et
claudi in templo, et sanavit eos.

21. 16. . . . Quia ex ore infantium et
lactentium perfecisti laudem.

24. 1, 2. . . . Et accesserunt dis-
cipuli eius, ut ostenderent ei aedi-
ficationes templi. Ipse autem re-

gē nū gesēoþ ealle þā fægernessa pissa getimbra. Sōþ is þæt ic ēow seccege, þæt þæt gēo weorpeð for pyses folces synnum ond mǣndǣdum, þæt ealle þās getimbrow bēoþ toworþene, ond hēr ne bið forlāeten stān ofor stān, þæt ælc ne sý fram oþrum ādōn. Bl. H. 77, 79.

24. 7. *See* Bl. H. 107.

24. 29. Eall heofona mægen biþ onwended ond onhræd. || Þonne biþ eall eorþan mægen onwended. Bl. H. 93.

24. 30. Ond sēo rōd ūres Drihtnes bið aræred on þæt gewrixle þāra tungla. Bl. H. 91.

24. 35. Heofon ond eorðe mæg gewitan; mīn word nǣfre ne gewītaþ. Bl. H. 245.

25. 21. Þū gōða þēow ond þū getrēowfulla, gā þū nū on þone ēcan gefēan þæs heofonlican prymmes. Bl. H. 63.

25. 40. Sōð ic ēow secge: Swā lange swā gē ðis dydon ðāra ānum ðe on mē gelyfdon, ðeah hit se lǣsta wære ond se hēanosta, þæt wæs swā-swā gē hit mē sylfum dydon. Bl. H. 169.

|| Swā-hwæt-swā ge cwædon þæt gē hwelcum earmum men tō gōde gedōð for mīnum naman, efne, þæt gē mē sylfum dōð. Bl. H. 215.

26. 6, 7. *See* Bl. H. 73.

26. 10-13. *See* Mark 14. 6-9.

26. 20, 26-28. *See* Bl. H. 73.

26. 63. Ic ēo[w] hālsige purh þone lifgendan God. Bl. H. 151.

26. 67. *See* Bl. H. 23.

27. 29, 35. *See* Bl. H. 23.

27. 46. Fæder, forhwon forlēte þū mē? Bl. H. 243.

spondens dixit illis: Videtis hæc omnia? Amen dico vobis: Non relinquetur hic lapis super lapidem, qui non destruat.

24. 29. . . . Virtutes caelorum commovebuntur.

24. 30. Et tunc parebit signum Filii hominis in caelo. . . .

24. 35. Caelum et terra transibunt; verba autem mea non praeteribunt.

25. 21. . . . Euge, serve bone et fidelis; . . . intra in gaudium domini tui.

25. 40. . . . Amen dico vobis: Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

26. 63. † Adjuro vos per Deum vivum.

27. 46. . . . Deus meus, Deus meus, ut quid dereliquisti me?

28. 12, 13. . . . þæt hīe feoh sealdon þām weardum, ond swā cwædon: Secgað þæt his pegnas gerēafodan his lic on ūs, ond forstælan. Bl. H. 177.
28. 20. Ond ic bēo mid ēow ealle dagas op þā geendunga pisse worlde. Bl. H. 157.
- ¶ Ic bēo mid ēow ealle dagas op þā gyfynesse pisse worlde. Bl. H. 145.

MARK.

1. 2. *See* Mal. 3. 1.
7. 6. þis folc mē weorþaþ mid wordum, ond is, þeah, heora heorte feor fram mē. Bl. H. 69.
8. 33. *See* Matt. 4. 1-11, note.
9. 31. Nū on twām nihtum biþ mannes Sunu geseald on synfulra¹ hand. Bl. H. 73.
13. 1, 2. *See* Matt. 24. 1, 2.
13. 8. *See* Bl. H. 107.
13. 25. *See* Matt. 24. 29.
13. 31. *See* Matt. 24. 35.
14. 3. *See* Bl. H. 73.
14. 4. *See* John 12. 2-6, note.
14. 6-9. Tō hwon syndon gē pysces weorces swā hefige? gōd weorc hēo wæs wyrcende on mē. Symle gē habbaþ pearfan, gif [g]ē² willaþ teala dōn, ah gē nabbāþ mē symle; ac lætaþ þis þus wesan tō cýpnesse mīnre bebyrgednesse. Sōþ is þæt ic ēow secgge, þæt þis godspell sceal bēon sægd ond bodad
26. 12, 13. . . . Pecuniam copiosam dederunt militibus, dicentes: Dicite quia discipuli eius . . . furati sunt eum. . . .
28. 20. . . . Ecce, ego vobiscum sum omnibus diebus usque ad consummationem saeculi.

MARK.

7. 6. . . . Populus hic labiis me honorat, cor autem eorum longe est a me.
9. 30. . . . Filius hominis tradetur in manus hominum. . . .
14. 6-9. . . . Sinite eam; quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum, et cum volueritis potestis illis benefacere; me autem non semper habetis. . . . Praeuenit ungere corpus meum in sepulturam. Amen dico vobis: Ubicumque praedicatum fuerit evangelium istud in universo mundo, et quod fecit haec narrabitur in memoriam eius.

¹ From Luke 24. 7, 'hominum peccatorum.'² MS. 'we.'

geond ealne middangeard, forðon þis wæs gedōn on mīn gemynd. Bl. H. 69.

‖ Læt þis þus wesan; gōd weorc hēo wæs wýrcende in mē.
 . . . Symle gē habbað pearfan, ac gē mē symle nabbap.
 Bl. H. 75.

14. 22-24. See Bl. H. 73.

15. 34. See Matt. 27. 46.

16. 19. See Bl. H. 91.

LUKE.

1. 5, 6. On Herodes dagum þæs cyninges wæs swiþe mycel æweweard, þæs noma wæs Zacharias, ond his wifes nama wæs Elizabeth; sēo wæs from Arones dohtrum þæs hēahfæder. . . . Hie bütū wæron swiþe gedēfe beforan Gode, ond hie ēodan on eallum Drihtnes bebodum bütan leahtre. Bl. H. 161.
1. 13-17. Eac spræc se hēahengel Sanctus Gabriel, ond cwæp tō Zachariam his fæder: Ne wilt þū þē ondrædan, Zacharias; þīn bēn is eallunga fram Gode gehýred, end þīn wif Elizabeth þē gebereþ sunu, ond þū cēgst his noman Iohannes; ond þe bið þonne hyht ond gefēa, ond manige on his gebyrd gefēoþ. Hē biþ eallunga swiþe mycel beforan Gode; ne drincþ hē wīn nē ealu, ac hē bið gefylled mid Hālgum Gāste on his mōdor bōsme; ond manige Israhela bearna hē gehwyrþ tō heora Drihtne. Ond hē gæþ beforan Gode mid Hālgum Gāste gefylled ond Elian mægene þæs wītgan, Drihtne tō geearnienne medome folc. Bl. H. 165.

LUKE.

1. 5, 6. Fuit in diebus Herodis, regis Iudaeae, sacerdos quidam, nomine Zacharias, de vice Abia, et uxor illius de filiabus Aaron, et nomen eius Elisabeth. Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustificationibus Domini sine querela.
1. 13-17. Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor

tua Elisabeth pariet tibi filium, et vocabis nomen eius Ioannem; et erit gaudium tibi et exultatio, et multi in nativitate eius gaudebunt. Erit enim magnus coram Domino; et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suae; et multos filiorum Israel convertet ad Dominum Deum ipsorum. Et ipse praecedet ante illum in spiritu et virtute Eliae, . . . parare Domino plebem perfectam.

1. 28. Hāl westū, Maria, pū eart geofe ful; pū eart geblētsod betuh ealle wīfcyn, ond betuh ealle hālie gāstas. Bl. H. 143.

|| Wes pū hāl, Maria, geofena full; Drihten is mid pē.

Bl. H. 5.

1. 30, 31. Ne ondræd pū pē, Maria, pū þe gemētest gife beforan Gode; ðū cennest sunu pone pū nemnest Hælend. Bl. H. 7.

1. 34, 35. Hū mæg þis þus geweorþan, forþonþe ic nānigne wer ne ongeat? þā cwæþ se engel tō hire: Se Hālga Gāst cymeþ ufon on pē, ond þæs Hēhstan mægen pē embselep; þæt bið hālig Godes Sunu genemned. Bl. H. 7.

1. 36, 41. See Bl. H. 165.

1. 38. Ic eom Drihtnes þēowen; geweorþe mē æfter þīnum wordum. Bl. H. 9.

|| Ic eom mīnes Drihtnes þēowen; geweorþe mē æfter þīnum wordum. Bl. H. 13.

1. 41. See Bl. H. 165.

1. 42. Wes pū geblētsod betuh eall wīfa cynn, forþon se wæstm þīnes innopes is geblētsad. Bl. H. 5.

1. 46-55. Mīn Drihten, gemycla mīne sāuwle, . . . ond gedō þæt mīn gāst wynsumige on þīnre hāelo, . . . forþon pū nū scēawa þīnes mæg(d)enes ēapmōdnesse. . . . Forþon pū mē dydest mycel; ond pū eart mihtig ond þīn nama hālig. Ond þīn mildheortnes is mid eallum þām cynne þe pē him ondrædap. Ond hē dyde mycle mihte on his ear[m]an; ond he tōdæalde ealle þā þe þær wæron ofermōde on heora heortan, ond noldan on hine getrýwan. Ond hē āsette þā mihtigan of heora setle. . . . þæt Drihten ealle þā gefylde on heofona wuld-

1. 28. Ave Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus.

1. 30, 31. . . . Ne timeas, Maria; invenisti enim gratiam apud Deum; . . . et paries filium, et vocabis nomen eius Iesum.

1. 34, 35. . . . Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi;

ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei.

1. 38. . . . Ecce ancilla Domini; fiat mihi secundum verbum tuum. . . .

1. 42. . . . Benedicta tu inter mulieres, et benedictus fructus ventris tui.

1. 46-55. . . . Magnificat anima mea Dominum, et exultavit spiritus meus in Deo salutari meo, quia respexit humilitatem ancillae suae; ecce, enim ex hoc beatam me dicent



res fægernesse þā þe hīe on eorþan lēton hingrian ond þyrstan for his naman; ond ealle þā men þā þe onfēngon welan, ond on oferfylle swīpor gehyhton þonne on Gode, ond hīe sylfe swā forlēton on idelnesse, þonne gegearwode hē þām ēce forwyrde. Ond Israhel onfēhþ eallum his cnihtum, ond wæs gemyndig ealre his mildheortnesse. . . . Wæs sprecende tō ūrum fæderum ond tō Abrahame, ond wæs cwepende þæt his sǣd oferwēoxe ealle þās woruld. Bl. H. 159.

¶ Mīn sǣul mycelap Drihten, ond mīn gāst wynsumap on God mīnum Hǣlende. Forþon hē scēawode þā ēapmōdnesse his þēowene; of þon mē ēadige cwædon ealle cneorisna. Forþon hē mē mycel dyde se þe mihtig is, ond his noma hālig. Ond his mildheortnes is mycel on Israhelum, ond on eallum monna cynne þe him hine ondrædeð. Bl. H. 7.

¶ Gemycclige mīn sǣul Drihten. Bl. H. 13.

¶ Þā hingriendan hē gefyllep mid gōdum, ond þā welegan hē forlæteþ on idelnesse. Bl. H. 5.

2. 14. Wuldor sý Gode on hēannessum, ond mannum on eorþan þām þe gōdes willan sýn. Bl. H. 93.

2. 24. See Bl. H. 23.

3. 7. Gē næddrena cynn, hwylc ætēowde ēow tō flēonne fram ðon tōweardan Godes erre? Bl. H. 169.

3. 10, 11. Ond hine ðā þā hēapas frugnon hwæt hie wyrcean mihton þæt hīe Godes erre beflugon. Hē hīe þonne mid ðissum wordum lārde ond manode, ond him swā tōcwæð: Se þe hæbbe twā tunecan, selle ððre ðām ðe nāne næbbe; se þe mettas hæbbe, dō þæt. . . . Bl. H. 169.

omnes generationes. Quia fecit mihi magna qui potens est; et sanctum nomen eius. Et misericordia eius a progenie in progenies timentibus eum. Fecit potentiam in brachio suo; dispersit superbos mente cordis sui. Deposuit potentes de sede. . . . Esurientes implevit bonis, et divites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordiae suae. Sicut locutus est ad patres nostros, Abraham, et semini eius in saecula.

2. 14. Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

3. 7. . . . Genimina viperarum, quis ostendit vobis fugere a ventura ira?

3. 10, 11. Et interrogabant eum turbæ, dicentes: Quid ergo faciemus? Respondens autem dicebat illis: Qui habet duas tunicas det non habenti; et qui habet escas similiter faciat.

6. 25. Wā ēow þe nū hlihaþ, forþon gē eft wēpað on ēcnesse.

Bl. H. 25.

7. 7-27. *See* Mal. 3. 1.

7. 24, 26. *See* Matt. 11. 7, 9.

10. 38-42. Martha, his sweoster, þā gearwode þām Hælende æfengereordu.¹ Ond hire sweostor gesæt big Hælendes fōtum, þære nama wæs Maria, forþonþe hē wolde gehýran his word ond his lāre. Martha wæs geornful þæt hē þon Hælende tō geowēmnesse þegnode; hēo gestōd beforan him, ond him tō cwæp: Hwý nelt þū gēman þæt mīn sweostor mē læt āne þegnian? cwæp tō hire þæt hēo mē fultumie. Hælend hire þā ondswarode ond cwæp: Martha, Martha, wes þū behýdig ond gemyndig Marian þinga, þæt is, þæt þū scealt on æghwylce tīd Godes willan wercan. Þæt ān þē is sēlost þæt þū Gode licie. Maria hire gecēas þone betstan dæl, se ne bið næfre fram hire āfyrred. Bl. H. 67.

18. 31-43. Hælend genam his twelf þegnas sundor of þām weorode, and him tō cwæp: Nū wē farap tō Gerusalem, ond þonne hēoð gefylde ealle þā hālgan gewreotu þe be mannes Sunu āwritene wæron. Ond hē bið geseald hāpnum mannum, þæt hīe hine bysmrian; hīe hine bindað, ond swingap, ond spætliað on his onsýne; ond æfter þære swinglan hīe hine ofslēað, ond þý priddan dæge hē of dēape āriseþ. Hī þā, þā Cristes þegnas, þeossa worda nān ongeotan ne mehton.

6. 25. . . . Vae vobis qui ridetis nunc, quia lugebitis et flebitis.

10. 38-42. . . . Et mulier quaedam, Martha nomine, excepit illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae stetit, et ait: Domine, non est tibi curae quod soror mea reliquit me solam ministrare? dic ergo illi ut me adiuuet. Et respondens dixit illi Dominus: Martha, Martha, so-

licita es et turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit quae non auferetur ab ea.

18. 31-43. Assumpsit autem Iesus duodecim, et ait illis: Ecce ascendumus Ierosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur; et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat

¹ From John 12. 2, 'Fecerunt autem ei coenam ibi, et Martha ministrabat.'

. . . þa wæs geworden þæt Hælend genēalæhte Gericho. þā sæt þær sum blind þearfa be ðon wege, ond gehyrde myccele menigo him beforan fēran; þā āhsode hē hwæt þæt wære. Hīe him ondswordon ond cwædon: Hit is Hælend se Nazarenisca. Hē þā cleopode hlūddre stefne, ond þus cwæp: Miltsa mē, Dauides sunu, miltsa mē. Þa forefērendan him budon þæt hē swigade; ond swā hīe him swȳpor stȳrdon, swā hē hlūdor cleopode, ond þus cwæp: Miltsa mē, Dauides sunu, miltsa mē. Hælend þā gestōd, ond hine hēt tō him gelædon; ond mid-þȳ-þe hē him genēalæhte, hē him tō cwæp: Hwæt wilt þū þæt ic þē dō? Se blinda him ondswerede ond cwæp: Drihten, þæt ic mæge gesēon. Hælend him tō cwæp: Lōca nū, þīn āgen gelēafa þē hæfþ gehæledne. Hē þā sōna instæpes geseh, ond þā sōna wæs Drihtne fylgende, ond hine herede ond weorpode. Ond eal þæt folc þe þis wundor geseah his noman myccledon.

Bl. H. 15.

21. 5, 6. *See* Matt. 24. 1, 2.

21. 10. *See* Bl. H. 107.

21. 18. Ne ān loc of ēowrum hēafde forwyrð. Bl. H. 243.

21. 26. *See* Matt. 24. 29.

21. 33. *See* Matt. 24. 35.

22. 14, 19, 20. *See* Bl. H. 73.

23. 29, 30. Eadige syndon þā men þā þe wæron unberende, ond eadige syndon þā innopas þā þe næfre ne cendon, ond þā brēost þā þe næfre meolgende næron. Ond þonne hīe cweþap

verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Iericho, caecus quidam sedebat secus viam mendicans. Et cum audiret turbam praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei quod Iesus Nazarenus transiret. Et clamavit, dicens: Iesu, fili David, miserere mei. Et qui praeibant increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, mise-

rere mei. Stans autem Iesus iussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Iesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs, ut vidit, dedit laudem Deo.

21. 18. Et capillus de capite vestro non peribit.

23. 29, 30. . . . Beatae steriles, et

tō þæm dūnum ond tō þæm hyllum : Feallap ofor ūs, ond ūs bewrēoþ ond gehȳdað. Bl. H. 93.

23. 33. See Bl. H. 73.

24. 7. See Mark 9. 31, note.

JOHN.

8. 12. Ic eom þysses middangeardes lif; sē þe fylgeþ mē, ne gæþ hē on pēostro, ah hē hafap lēoht ēces lifes. Bl. H. 103.

12. 1. Hælend cwōm syx dagum ær Iudea Eastrum tō Bethania, þær Lazarus wæs forpfēred, ond hē hine āwehte of dēape. Bl. H. 67.

¶ Hælend cōm syx dagum ær Eastrum tō Bethania. Bl. H. 71.

12. 2. See Luke 10. 38-42, note.

12. 2-6. Lazarus þær wæs āna sittende mid Hælende ond mid his pegnum. Maria genam ān pund dēorwyrpre smerenesse, ond smerede þæs Hælendes fēt, ond eft mid hire loccum drȳgde; þā wæs eall þæt hūs gefylled mid þon swētan stence þære dēorwyrðan smerenesse. Hælendes pegna sum þā wæs swȳþe gebolgen; sē wæs hāten Iudas se Scariothisca, forþon hē cōm of þæm tūne þe Scariot hātte; hē cwæp: Tō hwon sceolde þeos smyrenes pus bēon tō lore gedōn? ¹ ēape hēo mehte bēon geseald tō prim hunde penega, ond þæt gedæled pearfe[n]dum mannum. Ne cwæp hē þæt nā forþonþe him wære ænig gemynd pearfendra manna, ah hē wæs gītsere, ond se wyresta

ventres qui non genuerunt, et ubera quae non lactaverunt. Tunc incipient dicere montibus: Cadite super nos, et collibus: Operite nos.

JOHN.

8. 12. . . . Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae.

12. 1. Iesus ergo ante sex dies paschae venit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Iesus.

12. 2-6. . . . Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici, pretiosi, et unxit pedes Iesu, et extersit pedes eius capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis eius, Iudas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non venit trecentis denariis, et datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, et,

¹ From Mark 14. 4, 'Ut quid perditio ista unguenti facta est?'

sceaþa, forþon þā apostolas hine lētan heora sēodas beran, þæt hīe woldan mid þon his gītsunga cunnian. Bl. H. 67, 69.

|| . . . þæt Maria genāme ān pund dēorwyrþre smyrenesse, ond smyrede mid þæs Hælendes fēt, ond mid hire loccum drēgde; þā wæs eal þæt hūs gefylled mid þon swētan stence. Bl. H. 73.

|| . . . þæt Iudas wære swýþe gebolgen for þære smerenese; hē cwæþ þæt nyttre wære þæt hīe man gesealde tō prim hunde penega, ond þā þonne gedælde þearfendum mannum. Bl. H. 75.

12. 9-12. Þæt Iudisce folc þā wiste þæt Hælend cōm tō Lazares hām; fōran þā pyder (næs, þeah, nā for his lufon, ac for fyrwetgeornnesse þæs wundres), ond woldan gesēon Lazarus, pone þe hē ēer of dēape āwehte. . . . Þā ealdormen þā pōhtan, ond þā witan, þæt hīe woldan Lazarus ācwellan; forþonþe manige men gelyfdon on Hælend, þā hē hine of dēape āwehte. Þā cōm pyder on morgen mycel menigo for þon symbeldæge. Bl. H. 69.

|| Þā ealdormen þāra sācerda pōhtan þæt hīe woldan Lazarum ofslēan. Bl. H. 77.

12. 12, 13. Hælend þā ponon fērde tō Hierusalem. Mid-þý-þe hīe þæt gesāwon, hīe nāman blōwende palmtwigu, ond bæron him tōgēanes, ond him tō onlutan, ond hine weorþodan swā cinige geriseþ. Bl. H. 69; cf. Bl. H. 67.

13. 5. See Bl. H. 73.

14. 6. Ic eom weg sōðfæstnesse. Bl. H. 17.

14. 18. Ne forlæte ic ēow āldorlēase, ac ēow sende frōfre Gāst.¹ Bl. H. 131.

loculos habens, ea quae mittebantur portabat.

12. 9-12. Cognovit ergo turba multa ex Iudaeis quia illic est; et venerunt, non propter Iesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis. Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent, quia multi propter illum abibant ex Iudaeis, et credebant in Iesum. In crasti-

num autem turba multa, quae venerat ad diem festum. . . .

12. 12, 13. . . . Venit Iesus Ierosolymam. Acceperunt ramos palmarum, et processerunt obviam ei, et clamabant: Hosanna, benedictus qui venit in nomine Domini, Rex Israel.

14. 6. . . . Ego sum via. . . .

14. 18. Non relinquam vos orphanos; veniam ad vos.

¹ From John 15. 26.

14. 26. Tō ēow cymeþ Hālig frōfre Gāst, pone ēow sendeð Fæder on mīnum naman; sē ēow ealle þā ping lāreþ tō dōnne þe ic ēow foresægde þæt gē dōn sceoldon æfter mīnum upstige. Bl. H. 131.
14. 27. Ic forlæte mīne sibbe tō ēow; . . . ond ic ēow sylle mīne sibbe. Bl. H. 157.
- ¶ Ne purfe gē bēon unrōte, nē gedrēfed ēower heorte; ac ic ēow freopige tō Fæder, þæt hē ēow gehealde purh þæt heofenlice anwāld.¹ Bl. H. 135.
15. 9. Swā mē lufode mīn Fæder, swā ic ēow lufige. Bl. H. 135.
15. 26. Ic ēow sende frōfre Gast.² Bl. H. 135; cf. John 14. 18.
17. 11. See John 14. 27, note.
19. 18, 34. See Bl. H. 73.
20. 25, 27. See Bl. H. 91.

ACTS.

1. 6-11. Þā hālwendan men cwædon, ond þā gelēafsuman, þā þe tō ūrum Drihtne cōman þā hē tō heofonum āstāgan wolde, frūnan hine ond āhsodon, ond þus cwædon: Drihten, wilt þū nū on þās tīd gesettan Israhela folca rice? . . . Nis þæt ēower, hē cwæp, þæt ge witan þā prāge ond þā tīde þā þe Fæder gesette on his mihte. . . . Ac gē onfōp þæm mægene Hālges Gāstes se cymeþ ofor ēow. . . . Ond gē bēoþ mīne gewitan in Hierusalem, ond on eallum Iudea ond Samaria, ond æt þām ytmestan eorþan gemærum. . . . Ond hē mid þy

14. 26. Paraclitus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixerō vobis.
14. 27. Pacem relinquo vobis; pacem meam do vobis. . . . Non turbetur cor vestrum, neque formidet.
15. 9. Sicut dilexit me Pater, et ego dilexi vos. . . .
15. 26. . . . Paraclitus, quem ego mittam vobis. . . .

ACTS.

1. 6-11. Igitur qui convenerant interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate. Sed accipietis virtutem supervenientis Spiritus sancti in vos, et eritis mihi testes in Jerusalem, et in omni Iudaea, et Sa-

¹ From John 17. 11, freely.² Explained as 'þingere,' or 'Frēfrend.'

tæcne swā on þām wolcne from heora gesihpe gewāt, ond in heofenas āstāg. . . . Þā hīe þā in þone heofon lōcodan æfter him, ond hīe Drihten gesāwon ūpāstīgendne, þā stōdan him twēgen weras big on hwītum hræglum. . . . Gē Galileiscan weras, cwædon hīe (forþonþe hīe wæron of Galileam þām lande): Hwæt stondaþ gē hēr ond pyses wundriað, ond ūp on pysne heofon lōciap? Þēs Hælend þe nū ūp on pysne heofon from ēow āstāg, oþþe āhafen wæs, hē eft cymeþ on dōmes dæg tō þām gemete þe gē hiene nū gesāwon on heofen āstīgendne. Bl. H. 117, 119, 121, 123.

! Hē þonne swā wile on dōmes dæg eft on pysne middan-geard cuman in wolcne ond mid engla þrymme. Bl. H. 121.

1. 12. See Bl. H. 125.

1. 13. See Bl. H. 133.

4. 24. See Bl. H. 91.

2. 1-4. Mid þon dæge wæs gefylled se dæg þe is nemned Pentecosten, ymb fiftig nihta æfter þære gecyþdan æriste,¹ þā wæron ealle þā apostolas wunigende on ānre stōwe. Þā wæs geworden tō him swēg, se wæs of heofenum sende on windes onlicnesse, þæt wæs swēg þæs Hālgan Gāstes tō him cumende; ond hīe wæron ealle gefylled purh þā gife þæs Hālgan Gāstes, þær hīe ætgædere wæron on heora gebed-stōwe. Hīe onfēgon þām Hālgan Gāste tō heora heortan on fýrenra lēga onlicnesse, swā hit gecweden wæs þæt þæt hūs wære Hāliges Gāstes gefylled. Bl. H. 133; cf. 135.

maria, et usque ad ultimum terrae. Et cum haec dixisset, videntibus illis elevatus est; et nubes suscepit eum ab oculis eorum. Cumque intuerentur in caelum euntem illum, ecce duo viri astiterunt iuxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in caelum? Hic Iesus, qui assumptus est a vobis in caelum, sic veniet quemadmodum vidistis eum euntem in caelum.

2. 1-4. Et cum complerentur dies Pentecostes, erant omnes pariter in eodem loco. Et factus est repente de caelo sonus, tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispersitae linguae tanquam ignis, seditque supra singulos eorum; et repleti sunt omnes Spiritu sancto. . . .

¹ This clause is a gloss; cf. Lev. 23. 16, 'usque ad alteram diem expletionis hebdomadae septimae, id est quinquaginta dies.'

|| Se swæg gefylde þæt hūs; se Hālga Gāst gefylde þā hālgan apostolas. Bl. H. 133.

|| On underntīd ond on windes onlicnesse ofer hīe āstāg. Bl. H. 133.

ROMANS.

2. 6. Wile . . . þonne æghwylcum ānum men gyldan ond lēanigean æfter his sylfes weorcum ond dædum. Bl. H. 123.

1 CORINTHIANS.

3. 17. *See* Bl. H. 73.

2 CORINTHIANS.

6. 16. Ic eardige on him, ond ic bēo heora God on ēcnesse. Bl. H. 73.

GALATIANS.

2. 20. Ne lybbe ic, ac Crīst leofap. Bl. H. 165.

EPHESIANS.

4. 10. *See* Bl. H. 123.

2 TIMOTHY.

3. 17. Se Godes man sceal bēon fulfremed on rihtwisum weorcum. Bl. H. 73.

HEBREWS.

1. 7. *See* Ps. 104. 4.

1. 14. Englas bēoð tō ðegnunge gāstum fram Gode hider on world sended. Bl. H. 209.

ROMANS.

2 TIMOTHY.

2. 6. Qui reddit unicuique secundum opera eius. 3. 17. Ut perfectus sit homo Dei, ad omne opus bonum instructus.

2 CORINTHIANS.

HEBREWS.

6. 16. . . . Quoniam inhabitabo in illis, . . . et ero illorum Deus. . . .

1. 14. Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui hereditatem capient salutis?

GALATIANS.

2. 20. Vivo autem; iam non ego, vivit vero in me Christus. . . .

JAMES.

2. 13. Se mon se þe nū dēmeþ þām earmum būton mildheort-
 nesse, þonne biþ þām eft heard dōm getēod. Bl. H. 95.

REVELATION.

4. 11. Wyrpe þū eart, Drihten God, þæt þū onfō wuldor, ond
 āre, ond mægen, ond blētsunga, ond dāda þancunga, ealra
 þīnra gesceafta þe þū gescēope, on heofenum ond on eorþan,
 æfter þīnum willan. Bl. H. 75.
6. 14. *See Isa. 34. 4.*

JAMES.

2. 13. Iudicium enim sine miseri-
 cordia illi qui non fecit miseri-
 cordiam. . . .

REVELATION.

4. 11. Dignus es, Domine Deus nos-
 ter, accipere gloriam, et honorem,
 et virtutem, quia tu creasti om-
 nia, et propter voluntatem tuam
 erant, et creata sunt.

WULFSTAN'S HOMILIES

GENESIS.

1. 27. *See* Wulf. 153.
2. 7. *Æfter* þām gescōp God ælmihtig ænne man of eorðan, þæt wæs Adam. Wulf. 8; cf. 1; 185; 210; 217; 227.
2. 8. *See* Wulf. 1; 153, 154.
2. 16, 17. God lȳfde Adame þæt hē mōste brūcan ēalra wæstmā, būtan ānes trēowes wæstm hē him forbēad, þæt hē þæs nǣfre ne ābite. Wulf. 9.
3. 20. *See* Wulf. 8.
2. 22. Of Adames ānum ribbe hē gescōp him wīf tō gemacan. Wulf. 8.
3. 23, 24. *See* Wulf. 1.
4. 8. *See* Wulf. 9.
5. 32. *See* Wulf. 12.
6. 3. *See* Wulf. 206; 216.
7. 11, 12. Ealle wolcnu and ealle heofones þēotan wǣron mid wætere gefylde, and ealle eorðan æddre onsprungon ongēan þām heofonlican flōde; and hit þā ongan rīnan, fēowertig daga and fēowertig nihta tōsomne, þȳ mǣstan rēne. Wulf. 206.

GENESIS.

- | | |
|--|---|
| <ol style="list-style-type: none"> 2. 7. Formavit igitur Dominus Deus hominem de limo terrae. . . . 2. 16, 17. Præcepitque ei dicens: Ex omni ligno paradisi comede; de ligno autem scientiæ boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris. | <ol style="list-style-type: none"> 2. 22. Et aedificavit Dominus Deus costam, quam tulerat de Adam, in mulierem, et adduxit eam ad Adam. 7. 11, 12. . . . Rupti sunt omnes fontes abyssi magnæ, et cataractæ cæli apertæ sunt; et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. |
|--|---|

! Ealle wolcnu and eall heofenes ƿiotan wurdan mid wætere gefyllede, and ealle ēdran āsprungan angēn ƿām heofenlican flōde; and hit āgan ƿā rīnan, XL daga and XL nihta tōsome, ƿām mæstan rēne. Wulf. 216, 217.

7. 13. *See* Wulf. 10; 206.

7. 14, 15. *See* Wulf. 206.

7. 19. And sēo eorðe wēoll ongēan ƿām heofonlican flōde swā swyðe oð-ðæt ƿæt wæter wæs hēahre ƿonne āenig munt āfre wære. Wulf. 206.

|| And sīo eorðe rīnde ealswā swīpe of hire ēasprencgum angēn ƿām heofelican flōde oƿ-ƿæt wæter wæs hēgre beufan eorƿan ƿonne se munt ƿe is syxtīnan fæðman hēgre. Se flōd wæs bufan ƿām hēgestan munde ƿe is an middangearde. Wulf. 217.

7. 13, 23. And ƿā forðām ādruncon ealle cƿice wihta ƿe betwyx heofonan and eorðan wæron, būtan ēhta mannum — ƿæt wæs Noe, and his wīf, and heora ƿrēo suna, Sem, and Cham, and Jafeth, and heora ƿrēo wīf — and ālces cynnes twā gēmacan. Wulf. 206.

|| And ƿā ādruncan ealle cƿice wihte ƿe betwioh heofonum and eorƿan wæran, būtan VIII mannum, ƿæt wæs Noe, and his wīf, and his ƿrēo sunu, and heora ƿrēora wīf. Wulf. 217.

8. 4. *See* Wulf. 230.

9. 19. *See* Wulf. 10.

11. 4-8. *See* Wulf. 105.

11. 9. *See* Wulf. 211; 219.

11. 10, 27. *See* Wulf. 12.

17. 11. *See* Wulf. 195.

19. 24. *See* Wulf. 295.

49. 17. Sȳ Dan snaca on wege, and næddre on ƿæðe. Wulf. 192.

7. 19. Et aquae praevaluerunt nimis super terram, opertique sunt omnes montes excelsi sub universo caelo.

7. 13, 23. . . . Ingressus est Noe, et Sem, et Cham, et Iapheth, filii eius, uxor illius, et tres uxores filiorum eius cum eis, in arcam. . . . Et

delevit omnem substantiam, quae erat super terram, ab homine usque ad pecus, tam reptile quam volucres caeli, et deleta sunt de terra; remansit autem solus Noe et qui cum eo erant in arca.

49. 17. Fiat Dan coluber in via, cerastes in semita. . . .

EXODUS.

4. 25. *See* Wulf. 195.

7. *See* Wulf. 98.

8. *See* Wulf. 98.

14. *See* Wulf. 210; 217; 230; 293.

16. 14. *See* Wulf. 210; 217; 230; 293.

16. 31, 35. *See* Wulf. 293.

20. 2, 3, 7, 8, 12-17. Ic eom ðīn Drihten, . . . þe gelædde þē ūt of Egyptum. Ne weorða ðū fremde godas, nē þū þīnes Drihtnes naman ne namie on īdel. Wite þæt ðū þāne restedæg frēolsige georne. Wcorþa geornlice fæder and mōdor. Ne bēo ðū ænig manslaga. Ne āfyl þē mid forligere. Ne sceapa þū. Ne lēoh ðū. Ne gyrn ðū oðres mannes wīfes, nē æniges pinges þe oðer man āge ne gyrn þū on unriht. Wulf. 66.
 || Ne on lēasre gewitnesse ænig man ne stande. Wulf. 70.
 || Ne gyrn ðū on unriht . . . æniges pinges þe oðer man āge. Wulf. 69.

20. 11. On six dagum wæron geworhte heofonas and eorðan, sunne and mōna, sǣ and fixas, and ealle þā ðe on him syndon; . . . and þā ðy seofodan dæge hē hine gereste æfter his six daga weorcum. Wulf. 227; cf. 230; 311.

28. 1. *See* Wulf. 176.

31. 12-17. And Drehten wæs sume sīpe þus sprecende tō Moyse, and cwæp: Sprec tō Israhela bearnum, and cwep tō hiom: Witan gē þæt gē healdan mīnne þane hālgan rystedæg,

EXODUS.

20. 2, 3, 7, 8, 12-17. Ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti. . . . Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum. . . . Memento ut diem sabbati sanctifices. . . . Honora patrem tuum et matrem tuam. . . . Non occides. Non moechaberis. Non furtum facies. Non loqueris

contra proximum tuum falsum testimonium. Non desiderabis uxorem eius . . . nec omnia quae illius sunt.

20. 11. Sex enim diebus fecit Dominus caelum et terram, et mare, et omnia quae in eis sunt, et requieuit in die septimo. . . .

31. 12-17. Et locutus est Dominus ad Moysen, dicens: Loquere filiis Israel, et dices ad eos: Videte ut sabbatum meum custodiatis quia

forþan tæcen is betwioh mē and betwioh iowrum kynne, and forþon is tō witanne þæt ic eam se Dryhten se iow gehālgode; and healdap gē forþan mīnne þane hālgan rystedæg. . . . And sōþlice swā hwilc iowar swā hine besmīteþ mid ænigre yfelnysse an þone hālgan sunnandæg, þonne biþ hē dēaþy sweltende; and swā hwylc man swā his weorc dēþ an þane hālgan sunnandæg, þanne weorþap þæs mannes lif and sāule of þām hēape mīnes folces. . . . VI dagas sindon þæt iow is ālēfed þæt gē mōtan iower weorc an wyrcan; and se seofopa ys Drehtnes se hālga restedæg, and ealle þā þe dōþ heora wæorc an þām dæge, þanne biþ þā dēaþes sceldige. . . . Ac healdap, Israela bearn, þone mīnne hālgan rystedæg, and mærsiaþ hine in iowrum ciricum, forþon sio æce trīowþ is betwioh mē and betwioh Israela bearnum; and sōþlice on six dagum wēran geworhte heofan and eorþe and ealle þā gescæfta þe in hiom sindan; and þā on þæne VII dæg þa lēt Drehten fram æghwilecum weorce, and hine gereste þā on þām dæge. Wulf. 218.

¶ Six dagas syndan þæt ēow is ālēfed ēowre weorc on tō wyrccenne, ac se sefoða is mīn se hālga restendæg. And ealle þā ðe on ðām dæge dōð heora weorc, þonne bēoð þā dēaðe sweltende. . . . And healdað gē, Israhela bearn, mīnne restendæg, and mærsiað hine in ēowrum cynne, forðan se ēca trēowa is betwux mē and Israhela bearnum; and sōðlice on six dagum wēron geworhte heofonas and eorðe, and ealle þā gesceafta þā ðe on hym syndon; and þā on þām sefoðan dæge āblan Drihten fram ælcum weorce. Wulf. 210.

34. 28. See Wulf. 285.

34. 32. See Wulf. 66.

signum est inter me et vos in generationibus vestris, ut sciatis quia ego Dominus, qui sanctifico vos. Custodite sabbatum meum. . . . Qui polluerit illud, morte morietur; qui fecerit in eo opus, peribit anima illius de medio populi sui. Sex diebus facietis opus; in die septimo sabbatum est, requies

sancta Domino; omnis qui fecerit opus in hac die morietur. Custodiant filii Israel sabbatum, et celebrent illud in generationibus suis pactum est sempiternum inter me et filios Israel, signumque perpetuum; sex enim diebus fecit Dominus caelum et terram, et in septimo ab opere cessavit.

LEVITICUS.

3. 17. *See* Wulf. 71, 136.
 8. 6-12. *See* Wulf. 176.
 26. 3-46. *See* Wulf. 132-134.
 27. 30. *See* Wulf. 283.

NUMBERS.

15. 32-35. *See* Wulf. 220.
 16. *See* Wulf. 210-211; 218-9.

JOSHUA.

5. 2. *See* Wulf. 195.

1 SAMUEL.

14. 24-30. *See* Wulf. 174.

1 KINGS.

3. 6-9. *See* Wulf. 277.
 4. 29-34. *See* Wulf. 277.
 8. 1-5, 30-50, 66. *See* Wulf. 276.
 10. 23-27. *See* Wulf. 277.
 19. 8. *See* Wulf. 285.

2 KINGS.

2. 11. *See* Wulf. 285.
 25. 7. *See* Wulf. 14.

1 CHRONICLES.

22. 1-10. *See* Wulf. 277.

EZRA.

1. 2, 3. *See* Wulf. 14.

PSALMS.

24. 7. Openiað þās geatu and þā fæstan scytelsas, and ic wille
 gān þæron. Wulf. 230.
 45. 7. *See* Jer. 7, 2, 3, note.
 51. *See* Wulf. 170, 172.
 103. 22. *See* Wulf. 237.
 119. 37. Āhwyrf mīne ēagan, þæt hig idelnesse ne gȳmon.
 Wulf. 246.

PSALMS.

24. 7. Attollite portas, . . . et ele- 119. 37. Averte oculos meos, ne vi-
 vamin, portas aeternales; et intro- deant vanitatem. . . .
 ibit Rex gloriae.



PROVERBS.

1. 7. Þonne is Godes ege . . . angin ealles wīsdōmes. Wulf. 51, 52.
 ¶ Godes ege . . . is anginn ealles wīsdōmes. Wulf. 58.
 9. 10. *See* Prov. 1. 7.
 20. 10. *See* Wulf. 70.
 21. 13(?). *See* Wulf. 258.

ISAIAH.

1. 2. Gehȳrað nū, . . . heofonwaru and eorðwaru, hwæt God sylfa sǣde swytellicre segene: Bearn ic āfēdde, . . . and ūp hȳ ārǣrde, ac hī mē forlētan and swȳðe ofersāwan. Wulf. 44, 45.
 1. 4. *See* Wulf. 45.
 1. 7. Forðām sceal geweorðan . . . ēower eard wēste, and ēac ēowre burga mid fȳre forbærnde: ælðēodige men ēow sculon hergian. Wulf. 45.
 1. 15. Ðonne gē gebiddaþ, and tō mē clypiað, nelle ic ēow gehȳran, forðāmpe gē syndon mid mǣne āfyllede ealles tō swȳðe, and mid unrihte. Wulf. 45.
 1. 16, 17. Āðwēað ēow, ic lǣre, and clǣnsiað ēow georne, and āfȳrsiað of mīnre gesyhðe þā ungeðanc ēowra heortena; geswīcað ēowra misdǣda, and gewuniað tō gōðan dǣdan; spyriað æfter rihtan lagan and rihtwisan dōman; helpað earmum and hæfenlēasum, beorgað stēopcildum, and weriað wudewan. Wulf. 48.

PROVERBS.

1. 7. *Timor Domini principium sapientiae. . .*

ISAIAH.

1. 2. Audite, caeli, et auribus percipe, terra, quoniam Dominus locutus est: Filios enutriti et exaltavi; ipsi autem spreverunt me.
 1. 7. Terra vestra deserta, civitates vestrae succensae igni; regionem vestram coram vobis alieni devorant. . . .

1. 15. Et cum extenderitis manus vestras, avertam oculos meos a vobis; et cum multiplicaveritis orationem, non exaudiam; manus enim vestrae sanguine plenae sunt.

1. 16, 17. Lavamini, mundi estote, auferte malum cogitationum vestrarum ab oculis meis; quiescite agere perverse, discite benefacere; quaerite iudicium, subvenite oppresso, iudicate pupillo, defendite viduam.

3. 11, 12. Wā mǎnfullan . . . for his misdǣdan; edlĕan his weorca eal hē sceal habban. Min folc is berȳped . . . purh gȳtsiende rēaferas. Wulf. 45.
3. 14. Wræccena rēaflāc is on heora hāmum. Wulf. 45.
3. 16-19. For ofermettan . . . and idelan rencan ēowra lēoda, þe spiliað, and plegað, and rādes ne hēdað, God berēafað and rēafian lāteð ēowere dohtra heora gyrla and tō oferrancra hēafodgewāda, and andfexe weorðap ðǣra swȳðe manege, þe mid ofference glengdan hȳ sylfe. Wulf. 45, 46.
5. 8. Wā ēow . . . þe lecgað tōgædere hāmas and æhta on unriht begytene on æghwilce healfe. Wēne gē þæt gē sylfe wealdan and wunian swā lange swā gē willan, on ðām þe wē nū sȳn? Wulf. 46.
5. 11-13. Wā eow . . . þe lufiað untūdfylla, and ær on morgen oferdrenc drēogað. . . . Hearpe and pipe and mistlic glig-gamen drēmað ēow on bēorsele; and gē Godes cræfta nān ðing ne gȳmað, and ðȳ is folces forfaren ealles tō wīde mære ponne scolde. ððe ðearf wære, and forðām hit wearð swā rēd-lēas, þe hit Godes beboda forgȳmde tō swȳðe, and wīsdōmes ne hēdde swā-swā hit scolde. Wulf. 46.
5. 20. Wā ēow . . . þe taliað ungōd tō gōde, and gōd þing tō yfele; biter ðing tō swēte, and swēte belǣpað; hwȳrfað niht tō dæge, and dægweorc tō nihte. Wulf. 47.

3. 11, 12. † Vae implo in malum; retributio manuum eius fiet ei. Populum meum exactores sui spolaverunt. . . .

3. 14. . . . Rapina pauperis in domo vestra.

3. 16-19. † Pro eo quod elevatae sunt filiae Sion, et ambulaverunt extenso collo, et nutibus oculorum ibant, et plaudebant, . . . et in pedibus suis incedebant composito gradu, decalvabit Dominus verticem filiarum Sion, et Dominus crinem earum nudabit. In die illa auferet Dominus ornatum calceamentorum, et lunulas, et torques, et monilia, et armillas, et cetera.

5. 8. † Vae qui coniungitis domum ad domum, et agrum agro copulatis usque ad terminum loci. Numquid habitabilis soli vos in medio terrae?

5. 11-13. † Vae qui consurgitis mane ad bibendum, et estis viri fortes ad ebrietatem sectandam, et potandum usque ad vesperam, ut vino aestuetis. Cithara, et lyra, et tympanum . . . in convivis vestris; et opus Domini non respicitis. . . . Ideo captivus ductus est populus meus, quia non habuit scientiam. . . .

5. 20. † Vae qui dicitis bonum malum, et malum bonum, ponentes amarum dulce, et dulce in amarum,

5. 21, 23. Wā ēow . . . þe taliað ēow sylfe tō þēod witan and witan, þæt gē syndan ēbere manns wican; gē fylstað on unriht oftost wið sceatte, and nellað tō rihte būtan man gebicge. Wulf. 46, 47.
6. 9-11. Hlystað nū georne, . . . and nytað nā þē mære; lōciað hraðe, and nān ping ne gecnāwað mid ænigean gerāde. . . . Åblend piſſe þēode . . . andgyt mid ealle nū for heora ſynnum, þæt hē rāð ne āredian, oð-þæt heora burga weorðan ælæte, and weorðan heora eardas ſwýðe āwēſte. Wulf. 47.
10. 1, 2. Wā þām . . . þe rāreð unriht tō rihte, and undōm dēmeð earmum tō hýnðe, and wudewan and ſtēopcild oftost āhwāneð. Wulf. 47, 48.
10. 22, 23. See Romans 9. 27.
11. 2. See Wulf. 51; 56, 57.
14. 12-15. See Wulf. 306.
31. 1. Wā þām . . . þe ofertrūwað mægne and mænege, and on God ne behiht. Wulf. 48.
56. 10. Gemidlede hundas ne beorcað tō nāhte. Wulf. 191.
58. 1. Clypa hlūde, and āhefe ūp ðīne ſtemne, and gecýð mīnum folce þæt hit georne fram ſynnum gecyrre. Wulf. 6.
- ! Clypa hlūde, and hefe ūp þīne ſtemne, and gecýð mīnum folce þæt hī georne fram ſynnum gecyrren. Wulf. 283.

ponentes lucem tenebras, et tenebras lucem. . . .

5. 21, 23. Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes. . . . Qui iustificatis implum pro muneribus, et iustitiam iusti aufertis ab eo.
6. 9-11. . . . † Audite audientes, et nolite intelligere; et videte visionem, et nolite cognoscere. Excaeca cor populi huius, et aures eius aggrava, et oculos eius claude, ne forte videat oculis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum. . . . Donec desolentur civitates absque habitatore, . . . et terra relinquitur deserta.
10. 1-2. Vae qui condunt leges ini-

quas, et scribentes iniustitiam scriperunt, ut opprimerent in iudicio pauperes, et . . . ut essent viduae praeda eorum, et pupillos diriperent.

31. 1. Vae qui descendunt in Aegyptum ad auxilium, in equis sperantes, et habentes fiduciam super quadrigis quia multae sunt, et super equitibus quia praevalidi nimis, et non sunt confisi super sanctum Israel, et Dominum non exquisierunt.
56. 10. . . . Canes muti, non valentes latrare. . . .
58. 1. Clama, ne cesses, quasi tuba exalta vocem tuam, et annuntia populo, meo scelera eorum, et domui Iacob peccata eorum.

|| Clypiað hlūde, and ābebbað ūp ēowre stemne, and cȳpað mīnum folce þæt hī georne fram synnum and gyltum gecyr-ron. Wulf. 303.

JEREMIAH.

2. 4, 5. Gehȳrað . . . Godes word nū ðā, Jacobes hired and eal Israhela cyn; God ācsað ēow þises nū, and ðus cwæð tō ēow eallum: Hwæt onfundon ēowre yldran purh ænig þing on mē, þæs ðe heom ðūhte þæt ful riht nāre, nū hȳ swā swȳðe āwendan hȳ fram mē, and fērdon on unriht, and unrāde fyligdon, and unriht lufedon, and unnytte wurdon nū lange him sylfum? Wulf. 49.
2. 19. . . . þæt þīn āgen þwȳrnes þē sceal geprēgean, and ðīn frambiges þē sceal gederian; ac beseoh mid gerāde, and ge-
cnaȳwað swȳðe georne hu biter þē sceal weorðan būtan þū gecyrre, þæt ðū forlēte tō lange þīnne Drihten, and næfdest, swā ðū scoldest, ego þīnes Drihtnes. Wulf. 49.
3. 14. Ēalā, lēofan cild, . . . gecyrrað, ic lāre, and wendað hider tō mē. Wulf. 49.
6. 16. Weorðað on rihtwege, and besēoð tō ēowrum Drihtne; ācsiað georne hū betst sȳ tō farenne, and farað æfter þām wege; þonne wyrðað gē geborgene gȳt, gif gē willað, þæt gē ne forweorðað. Wulf. 49.
7. 2, 3. Gehȳrað . . . Godes word nū ðā, and dōð swā ic lāre; gōdiað georne ēowre āgene wegas and ealle ēowre dāda; lufiað rihtwīsnese, and unriht āscuniað.¹ Wulf. 49.

JEREMIAH.

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| <ol style="list-style-type: none"> 2. 4, 5. Audite verbum Domini, domus Iacob, et omnes cognationes domus Israel. Haec dicit Dominus: Quid invenerunt patres vestri in me iniquitatis, quia elongaverunt a me, et ambulaverunt post vanitatem, et vani facti sunt? 2. 19. † Arguat te malitia tua, et aversio tua increpet te. Et vide quia malum et amarum est reliquisse Dominum Deum tuum, et non esse timorem eius apud te. . . . | <ol style="list-style-type: none"> 3. 14. Convertimini, filii revertentes. . . . 6. 16. . . . State super vias, et videte, et interrogate de semitis antiquis quae sit via bona, et ambulate in ea; et invenietis refrigerium animabus vestris. . . . 7. 2, 3. . . . † Audite verbum Domini. . . . Haec dicit Dominus: . . . Bonas facite vias vestras et studia vestra, et habitabo vobiscum in loco isto. |
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¹ Perhaps from Psalms 45. 7, 'dilexisti iustitiam, et odisti iniquitatem.'

7. 5-7. And gyf gē þonne swā dōð, and rihtlice dēmað, and on unriht ne tregiað, nē earme ne tyrewiað, nē unscyldig blōd āhwār ne āgēotað, nē hǣðenscipes gȳmað on ænige wisan ēow sylfum tō hearne, þonne weorðe ic mid ēow . . . æfre æt ðearfe, and ēow ne forlæte æfre æt nēode. Wulf. 49, 50.

EZEKIEL.

3. 18. Gif ðū ðam sinfullan nelt . . . synna gestȳran, and unriht forbēodan, and þām mǣnfullan his mǣndæda cȳðan, þū scealt þā sǣwle bitere forgyldan. Wulf. 177.

! Gif gē þonne þæt ne dōð, ac forsuwiað hit, and nyllað folce heora pearfe gecȳðan, þonne sceole gē eallra þēra sǣwla gescēad witan and āgildan on dōmes dæg, þe purh ðæt losiað þæt hī nabbað þā lāre and þā mingunge þe hī beporfton.

Wulf. 303, 304.

3. 19. Gyf ðū Godes folce riht bodast, and ðū hit gebīgean (-bigan, p. 283) ne miht tō rihte, þonne gebyrhtst ðū þīnre āgenre sǣwle; and se ðe wōh drifð and geswīcan nele, hē sceal habban ðæs ēce wīte. Wulf. 7; 283.

! Gif þā gehādedan men riht bodiað, and hī þæt folc gebīgean ne magon tō rihte, and tō heora āgenre pearfe and nēode, þonne gebeorgað hī him sylfum, swā-þēah, and heora āgenum sǣwlum on dōmes dæg; and þā þe him hlystan nellað, and þēra þīnga gēman and hlystan þe man heom bodað and segð, ac willað forð on wōh and gewill drīfan and

EZEKIEL.

7. 5-7. † Quoniam si bene direxeritis vias vestras et studia vestra; si feceritis iudicium inter virum et proximum eius; advenae, et pupillo, et viduae non feceritis calumniam, nec sanguinem innocentem effuderitis, . . . et post deos alienos non ambulaveritis in malum vobismetipsis; habitabo vobiscum . . . in terra quam dedi patribus vestris a saeculo et usque in saeculum, ait Dominus omnipotens.
8. 18. Si dicente me ad implium: Morte morieris, non annuntiaveris ei, neque locutus fueris ut avertatur a via sua impia, et vivat; ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram (but cf. p. 177).
3. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia; ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti.

geswīcan nyl्लाð, hī sceolon þæs habban ēce wīte, and hī nǣfre cuman ne mōtan tō Godes rice. Wulf. 304.

33. 7, 8. Cƿð swiðe georne . . . Godes word wīde, þe of Gode silfum ǣror ǣsprungon; and gif þū sinfullan nelt synna gestīran, and þām mǎnfullan mǎndǣda cypan, þu scealt þā sǣwle bitere forgildan. Wulf. 190.

33. 8. *See* Ezek. 3. 18.

33. 9. *See* Ezek. 3. 19.

34. 2. Wā þām hirdum . . . þe ǣstað heom silfum swā heom betst licað, and godcundre heorde ne gīmeð tō nǣhte. Wulf. 190.

34. 9, 10. Gehȳrað gīt, hirdas, Godes word georne: Nū ic sylf wille . . . witan ǣt þām hirdum hwī hī mīne heorde swā wāce begīmdon; and ā hī sculon ǣanonforð wurðscipes polian, and dēore āgildan eal þæt hī forgīmdon. Wulf. 190.

DANIEL.

12. 6, 7, 10. *See* Wulf, 201, 202.

HOSEA.

4. 8. Wā þām hirdum . . . þe fretað and forswelgað folces sinna. Wulf. 190.

¶ Wā þām sǣcerdum . . . þe fretaþ folces sinna. Wulf. 276.

JONAH.

3. 5. *See* Wulf, 170; 173.

3. 7. *See* Wulf. 227.

33. 7, 8. . . . Audiens ergo ex ore meo sermonem, annuntiabis eis ex me. Si me dicente ad implum: Imple, morte morieris, non fueris locutus ut se custodiat implus a via sua; ipse implus in iniquitate sua morietur, sanguinem autem eius de manu tua requiram.

34. 2. . . . Vae pastoribus Israel qui pascebant semetipsos; nonne greges a pastoribus pascuntur?

nus Deus: Ecce, ego ipse super pastores requiram gregem meum de manu eorum, et cessare faciam eos ut ultra non pascant gregem, nec pascant amplius pastores semetipsos; et liberabo gregem meum de ore eorum, et non erit ultra eis in escam.

HOSEA.

34. 9, 10. Propterea, pastores, audite verbum Domini. Haec dicit Domi-

4. 8. Peccata populi mei comedent. . . .

MICAH.

1. 4. *See* Wulf. 137.

ZEPHANIAH.

1. 15. *See* Wulf. 185; 202.

MALACHI.

3. 10. Þonne ontȳne ic ēow heofenas þēodan, and ic selle iow menigfealde wæstmas sylle, and mīne blētsunge an iowrum hūsum. Wulf. 223.

|| Þonne bēoð ēow opene heofona geatu. *See* Wulf. 228.

|| Þonne ontȳne ic ēow heofona rices duru, and ic ēow sylle manigfealde wæstmas mīnra blētsunga. Wulf. 212.

WISDOM OF SOLOMON.

5. 21. Eal woruld winneð swȳðe for synnum ongēan þā oferhogan þe Gode nellað hȳran. Wulf. 92.

ECCLESIASTICUS.

3. 30. Swā-swā wæter ādwæscēð fȳr, swā ādwæscēð sēo ælmesse þā synne. Wulf. 238; cf. 257.

|| Swā-swā wæter ādwæscēð fȳr, swā ādwæscēð sēo ælmesse synna. Wulf. 287.

4. 4. *See* Wulf. 258.

29. 15. Āhȳd þā ælnessan under pæs þearfan scēate; sē clypað tō mē, and ic hine symble gehȳre, and mīne mildse ofer þone sende. Wulf. 257.

MALACHI.

3. 10. . . . Si non aperuero vobis cataractas caeli, et effudero vobis benedictiones usque ad abundantiam.

WISDOM OF SOLOMON.

5. 21. . . . Pugnabit cum illo orbis terrarum contra insensatos.

ECCLESIASTICUS.

3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis.

29. 15. Conclude eleemosynam in corde pauperis, et haec pro te exorabit ab omni malo.

MATTHEW.

3. 2. Dōð dædbōte ēowra synna, and ēow sōna wyrð heofona rīces duru gēara untȳned. Wulf. 71.
4. 2. *See* Wulf. 285.
6. 9-13. Ealā ūre Fæder þe on heofonum eart, ā sȳ ðīn nama ēcelice geblētsod; and ðīn rīcedōm ofer ūs rīxie symble; and ðīn willa gewyrðe, swā-swā on heofonum, ēac swā on eorðan; geunn ūs tō pissum dæge dæghwamlices fōstres; and ūs gemildsa, swā-swā we miltsiað þām ðe wið ūs āgyltaþ; and ne læt ðū ūs costnian ealles tō swȳðe, ac ālȳs us fram yfele. Amen. Wulf. 125.
6. 19-21. Ne behȳde gē ēowerne goldhord on eorðan, þær þær ōm and moðpan hit āwēstað, and þeofas ādelfað and forstelað; ac hordiað ēowerne goldhord on heofonan, þær ne cymð tō nē ōm nē moðpe, nē þeofas ne delfað nē ne ætbrēdað. Soðlice, þær þær þīn goldhord is, þær bið þīn heorte. Wulf. 286, 287.
7. 12. . . . þæt manna gehwīlc ōðrum bēode þæt þæt hē wille þæt man him bēode. Wulf. 67.
- || . . . þæt man ōðran gebēode þæt hē wille þæt man him gebēode. Wulf. 274.
- || . . . þæt riht Crīsten man ne bēode ænigum ōðrum būtan þæt hē wille þæt man him bēode. Wulf. 282; cf. 37, 38.
10. 42. *See* Mark 9. 41.
11. 5. *See* Wulf. 22.
11. 21. Wā ðē, lā wā, Bethsaida; and wā ðe, Corozaim. Wulf. 194.

MATTHEW.

3. 2. . . . † Poenitentiam agite; appropinquabit vobis regnum caelorum.
6. 9-13. . . . Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.
6. 19-21. Nolite thesaurizare vobis thesauros in terra, ubi aerugo et tinea demollitur, et ubi fures effodiunt et furantur. Thesaurizate autem vobis thesauros in caelo, ubi neque aerugo neque tinea demollitur, et ubi fures non effodiunt nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.
7. 12. Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis. . . .
11. 21. Vae tibi, Corozain; vae tibi, Bethsaida. . . .

14. 19. *See* Wulf. 230; 293.
 14. 20. *See* Wulf. 293.
 15. 30. *See* Wulf. 22.
 16. 18. *See* Wulf. 23; 176.
 16. 27. . . . þæt Crīst þurh his mægenþrym þonne gelēanað manna gehwylcūm ærran gewyrhta. Wulf. 93; cf. Rom. 2. 6.
 17. 5. Þis is mīn lēofa Sunu, on þæm ic mē wel gelīcode; gehērað him wel. Wulf. 229.
 18. 18. Swā-hwæt-swā gē gebindað hēr ofer eorðan fæstum bealubendum, for yfelum gewyrhtum, eall hit wyrð on heofenan, swā-swā on eorðan, mīd Godes yrre gebunden swāðe fæste. Wulf. 178; cf. 176.
 18. 20 (?). *See* Wulf. 219.
 22. 37-39. Godes āgen þæt forme bebod is, þæt man lufige Godd sylfne ærest eallum mōde and eallum mægene; and oðer bebod is, þæt man lufige his nȝhstan swā-swā hine sylfne. Wulf. 37.
 ¶ Ðonne is ærest þæt forme bebod þæt man lufie God ælmihtigne æfre ofer ealle oðre þing; and syððan is oðer bebod, þæt gehwā lufige his nȝhstan swā-swā hine sylfne. Wulf. 282.
 23. 3. Filgeað heora lārum, and nā heora synnum. Wulf. 178.
 23. 8. *See* Wulf. 37; 112.
 24. 1-11, 13, 14. Ūres Drihtnes þegnas āgunnon specan wið hine ymbe þæt mære tempelgeweorc þe þær geworht wæs Gode tō wyrðmynte. Ðā sǣde hē heom þæt his sceolde weorðan
16. 27. Filius enim hominis venturus est in gloria, . . . et tunc reddit unicuique secundum opera eius.
 17. 5. . . . Hic est Filius meus dilectus, in quo mihi bene complacui; ipsum audite.
 18. 18. . . . † Quodcumque ligaveritis super terram erit ligatum et in caelis; (et quaecumque solveritis super terram erunt soluta et in caelo).
 23. 37-39. . . . Diliges Dominum Deum tuum ex toto corde, et
- in tota anima tua, et in tota mente tua; hoc est maximum et primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut teipsum.
 23. 3. † Quae autem dicunt facite; quae autem faciunt facere nolite.
 24. 1-11, 13, 14. † Egressus Iesus de templo, ibat. Et accesserunt discipuli eius ut ostenderent ei aedificationem templi. Ipse autem respondens dixit eis: . . . Amen dico

æghwylc stān on uferan dagum grundlinga tōworpen. And ðā agunnan hī hine eft æcsian dihllice hwænne þæt geweorðan sceolde, and eac be hwylcum tæcne man āgytan mihte hwænne eft his sylfes tōcyme tōwerd scolde, and hwænne pisse worulde geendung weorðan scolde. Ðā andwyrde hē heom, and cwæð þæt hȳ ðearfe āhtan þæt hī wære wurdan þæt hȳ ænig man tō swicollice ne bepæhte mid lēaslicre lāre and mid egeslican gylpe; forðām . . . þæt mænig wyrð þe gýt cimeð on uferan tīdan, and lēaslice lēogeð and egeslice gylpeð, namað hine sylfne, and hīwað tō gōde swylce hit Crist sȳ. . . . And . . . þæt mycle gewin scoldan geweorðan ær ðām ende wīde on worulde; and, . . . pēah, þæt man tō wācmōð þonne ne wurde; . . . þæt se ende þonne gýt nāre eallunga gehende; . . . þæt pēoda hetelice sceoldan winnan heom betwēonan, and fela eorðstyrunga and earfoðnessa geweorðan on worulde. . . . And þæt bēoð pā angin . . . þāra sārnessa þe mannum bēoð tōwerd. . . . Þonne wyrð æhtnes grimlic and sorhlic Crīstenes folces, and æghwær bēoð lāðe and tō andsæte pā ðe God lufiað. And swiciende licceteras þonne ārisað, and brēdað tō swȳðe, and ðurh unlāre forlærað tō manege; ac wel pām syððan æfre tō worulde þe þonne ne āwācað on ænige wīsan. . . . Witod sceal geweorðan godspel gecȳped geond ealle woruld ær

vobis: Non relinquetur hic lapis super lapidem qui non destruat. Sedente autem eo super montem Oliveti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis quando hæc erunt, et quod signum adventus tui et consummationis sæculi. Et respondens Iesus dixit eis: Videte ne quis vos seducat. Multi enim venient in nomine meo, dicentes: Ego sum Christus; et multos seducent. Audituri autem estis praelia et opiniones praeliorum. Videte ne turbemini; oportet enim hæc fieri, sed nondum est finis. Consurget enim gens in gen-

tem, et regnum in regnum, et erunt pestilentiae, et fames, et terraemotus per loca; hæc autem omnia initia sunt dolorum. Tunc tradent vos in tribulationem, et occident vos; et eritis odio omnibus gentibus propter nomen meum. Et tunc scandalizabuntur multi, et invicem tradent, et odio habebunt invicem. Et multi pseudoprophetae surgent, et seducent multos. . . . Qui autem perseveraverit usque in finem, hic salvus erit. Et praeedicabitur hoc evangelium . . . in universo orbe, in testimonium omnibus gentibus; et tunc veniet consummatio.

worulde ende; . . . and syððan wyrð se ende swā raðe swā pæt God wile. Wulf. 88, 89.

24. 12. Forðāmp e unriht weaxeð ealles tō wīde, sōð lufu cōlað. Wulf. 82.

24. 21. Gewyrð swā micel gryre swā nǣfre ǣr on worulde ne gewearð. Wulf. 19.

|| Swā mycel earfoðnes gewyrð on mænige wisan gýt wīde on worulde . . . swā nǣfre ǣr on worulde ne gewearð. Wulf. 79.

|| Gýt weorpeð mǣre . . . wracu and gedrecednes þonne ǣfre ǣr wǣre āhwār on worulde. Wulf. 91.

|| Ðonne geweorpeð egsa se mǣsta þe ǣfre ǣr wǣre, and ǣhtnes sēo mǣste. Wulf. 93.

|| Cymð se mǣsta gryre and sēo mǣste earfoðnes þe ǣfre ǣr on worulde geworden wearð. Wulf. 95.

|| Gýt gewurðan sceal swā egeslic tīma swa nǣfre ǣr nes syððan ðeos woruld gewearð. Wulf. 151, 152.

|| Swylc yrmð and earfoðnes bið þonne on worulde swylce ǣfre ǣr næs, nē eft ne geweorpeð. Wulf. 93; 192.

24. 22. Eal hit forwurde gyf God his hwīle ne scyrte; ac Godd hine forðeþ þe rapor, forðāmp hē wile gebeorhgan þām ðe him sylfum sȳn gecorene and gecwēme. Wulf. 19.

|| And eall hit forwurde gyf God ne gescyrte þæs pēod-sceapan lifdagas þe rapor ðurh his mihta. Wulf. 86.

|| And eall mancynn forwurde forðrihte, gif God his dagas ne gescyrte; ac God gescyrt his dagas for ðæra pingan þe him gecorene sȳn and hē gehealden habban wile. Wulf. 95.

24. 24. Wīde hit gewyrð pæt ūp ārisað lēase lēogeras, and bēoð swæslice swicole, and ðā mænigne man āmyrrað, and on gedwylde gebringað. Wulf. 79.

24. 12. † Et quoniam abundabit iniquitas, refrigescet caritas multorum.

24. 21. † Erit enim tunc tribulatio et angustia qualis non fuit a die quo gentes esse coeperunt usque ad tempus illud (cf. pp. 93, 192).

24. 22. † Et nisi breuiati fuissent dies

illi, non poterit salva esse omnis caro; sed propter electos breuiabuntur dies illi.

24. 24. † Surgent enim pseudochristi et pseudoprophetae, et dabunt signa magna et prodigia, ita ut in errorem mittantur (si fieri potest) etiam electi.

24. 29. Ðonne āhreosað ealle steorran nyðer, and sēo sunne forswyreð, . . . and se mōna næfð nāne lihtinge. Wulf. 137.

! Sunne āpýstrað, . . . and mōna ādeorcað, and steorran hrēosað. Wulf. 92.

! Syððan āstyred wyrð . . . eal heofonlic mægen. Wulf. 93.

24. 34. *See* Wulf. 202.

24. 36, 42. Swā-pēah-hwæðere nis se man on eorðan, nē se encgel on heofonan, þe wite þæne āndagan, būtan Gode sylfum. And ðy man sceal wacigean and warnian symle þæt man geara weorðe hūru tō ðām dōme, weald hwænne hē ūs tō cyme, wē witan mid gewisse þæt hit þærtō nēalæcð georne. Wulf. 89, 90.

25. 31. *See* Wulf. 210, 219.

25. 31-46. *See* Wulf. 287-289 (cf. Wulf. 294); printed in *Bibl. Quot.* i. 170, 171.

25. 32. *See* Wulf. 204.

25. 34. Farað nū . . . mid mē into heofona rice, þæt ēow is gegearwod tō ēcan edlēane ēowres geswinces, þe gē for mīnum lufan ær on worulde ādrugan. Wulf. 27, 28; 204.

25. 40. Swā-hwæt-swā gē syllað ānum of mīnum þām læstum, gē hit symle mē syllað. Wulf. 258.

25. 41. Farað, gē āwyrgedan, on þæt ēce fȳr, þe wæs dēofle gegearwod and his gegengum eallum. Wulf. 184; cf. 256.

28. 1. *See* Wulf. 210, 222, 230, 293.

28. 19, 20. Hē . . . his apostolum bebēad þæt hȳ syððan faran scoldon geond ealne middaneard, . . . lærende rihtne gelēafan, and þæt hȳ fullian scoldon pā ðe rihtne gelēafan underfōn woldon. Wulf. 24; cf. Mark 16. 15, 16.

24. 29. Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellae cadent de caelo, et virtutes caelorum commovebuntur.

24. 36, 42. De die autem illa et hora nemo scit, neque angeli caelorum, nisi solus Pater. . . Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit.

25. 34. . . . Possidete paratum vobis regnum a constitutione mundi.

25. 40. . . . Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

25. 41. . . . Discedite a me, maledicti, in digneum aeternum, qui paratus est diabolo et angelis eius.

28. 19, 20. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti, docentes eos servare omnia quaecumque mandavi vobis. . . .

MARK.

1. 9. *See* Wulf. 211, 219, 229, 293.
9. 40. Swā-hwā-swā sylð ānum purstigum men ceald wæter on mīnum naman, ne forlȳst hē his mēde pære dæde. Wulf. 287.
12. 30, 31. *See* Matt. 22. 38, 39.
12. 42–44. Witodlice sum earm wydewe næfde ealra æhtā būton ænne fēorðlinc, pone hēo brōhte tō Godes weofode on Crīstes andwyrðnyse; and hē hī pærrihthe mid his hālgan mūpe geherode, and cwæð: Sōð ic ēow secge pæt pēos earme wydewe brōhte mārān lāc pone ænig oðer man on pissum dæge, forðonpe hēo brōhte eal pæt hēo hæfde, mid æstlicum mōde. Wulf. 287.
13. 8, 12. *See* Wulf. 86, 93.
13. 17. Wā ðām wīfum pe pone tȳmað, and on pām earmlican tīman heora cild fēðað. Wulf. 81.
13. 18. *See* Matt. 24. 21.
13. 19. . . . pæt swilce earfoðnessa and swilce gedrecednessa sculan on worulde ær pām ende geweorðan swylce nāfre ær ne gewurdan, nē nāfre eft ne geweorðað. Wulf. 81.
13. 19, 20. *See* Wulf. 19.
13. 24. *See* Matt. 24. 29.
16. 15, 16. Hē . . . his apostolum bebēad pæt hȳ syððan faran scoldon geond ealne middaneard bodiende and lārende rihtne gelēafan; . . . cwæð pæt ælc ðæra pe on rihtan gelēafan

MARK.

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| <p>9. 40. Quisquis enim potum dederit vobis calicem aque in nomine meo, quia Christi estis, amen dico vobis: Non perdet mercedem suam.</p> <p>12. 42–44. Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans. Et convocans discipulos suos ait illis: Amen dico vobis quoniam vidua hæc pauper plus omnibus misit qui miserunt in gazophylacium. Omnes enim ex eo quod abundabit illis</p> | <p>miserunt; hæc vero de penuria sua omnia quæ habuit misit. . . .</p> <p>13. 17. Vae autem praegnantibus et nutriendis in illis diebus.</p> <p>13. 19. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ quam condidit Deus usque nunc, neque fient.</p> <p>16. 15, 16. Et dixit eis: Euntes in mundum universum prædicate evangelium omni creaturæ. Qui crediderit et baptizatus fuerit salvus erit.</p> |
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purhwunode, and fulluht underfēnge, gehealden wurde wið deōfles dare. Wulf. 24; cf. Matt. 28. 19, 20.

¶ Heom bebēad þæt hȳ geond ealne middaneard syððan bodian scoldan rihtne gelēafan. Wulf. 17.

16. 19. See Wulf. 222, 230.

LUKE.

1. 26, 27. See Wulf. 22.

1. 35. See Wulf. 193.

6. 31. See Matt. 7. 12.

10. 13. See Matt. 11. 21.

10. 16. Se ðe ēow hȳreð, . . . mē hē gehȳreð; and se ðe forsyhð ēow, witod hē forsyhð mē. Wulf. 177.

10. 27, 28. See Matt. 22. 38, 39.

12. 16–21. Sum welig man wæs on worulde, and his wæstmas genihtsumlice gepugon. Ðā smēade se rīca, and cwæð: Hwæt dō ic, lā, nū ic næbbe hwær ic mage ealle mīne wæstmas gegaderian? Eft hē cwæð: Ic wille rȳman mīnne bertūn, and mīne bernu geēacnian, and ðider gegaderian ealle mīne wæstmas, and cweþan tō mīnre sǣwle: Mīn sǣwul, þū hæfst fela gōða tō manegra gēara bryce; gerest þe nū, and et, and drinc, and gewistfulla. Ðā cwæð God tō þām rīcan: Ðū stunta, nū tō-niht þū scealt þīn lif ǣlætan; hwæs bēoð þonne þīne teolunga? Swā bið se ðe him sylfum gold hordað, and nis on Gode welig. Wulf. 286.

¶ Ēalā, þū dysiga and þū gedweleda, . . . þīn sǣwl bið āfyrred fram þe in pisse ilcan nihte. . . . Hwā fēhð þonne tō þān ðe þū lange samnodest? oððe hwām gearwadeð þū þīn bold and þīne getimbru? Wulf. 261.

LUKE.

10. 16. Qui vos audit me audit; et qui vos spernit me spernit. . . .

12. 16–21. . . . Hominis cuiusdam divitis uberes fructus ager attulit. Et cogitabat intra se, dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et maiora faciam, et illuc congre-

gabo omnia quae nata sunt mihi, et bona mea, et dicam animae meae: Anima, habes multa bona posita in annos plurimos; requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te; quae autem parasti cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives.

12. 47. Se cniht þe wāt hwæt his hlāfordes willa syg, and hē
þæt forġægð, hē byð wyrðe þæt hē bēo teartlice geswungen.
Wulf. 248.
12. 48. Ðām þe Drihten micel syleð, mycles hē hine eft manað;
þam þe hē micel tō forlæteð, mycel hē eft tō þām sēceð.
Wulf. 261, 262.
21. 10. Upp ræsað þēoda, . . . and wiðerræde weorþað, and
hetelice winnað and sacað heom betwēonan. Wulf. 92.
¶ And þēodscypas winnað and sacað heom betwēonan.
Wulf. 86.
21. 25. And mænigfealde tǣcna bēoð wīde gesawene on sunnan,
and on mōnan, and on mistlican tunglan. Wulf. 86.
¶ . . . Ðæt fela fortǣcna sculon geweorðan wīde on
worulde, ægðer ge on heofonlicum tunglum ge on eorðlicum
styrungum. Wulf. 90, 91.
21. 34. See Wulf. 103.
24. 49. See Wulf. 175.

JOHN.

2. 11. See Wulf. 22; 218; 230; 293.
14. 15. Gyf gē mē lufian, . . . folgiað minum lārum. Wulf. 66.
15. 13. Hwā mæg æfre oðrum furðor frēondscype gecyðan
ponne hē his āgen feorh gesylle, and ðurh þæt his frēond
wið dēað āhredde. Wulf. 111.
18. 12. See Wulf. 22; 110.
19. 1. See Wulf. 22; 110.
19. 18. See Wulf. 22; 110.
20. 25. See Wulf. 22; 110.
21. See Wulf. 294.
12. 47. † Servus sciens voluntatem
domini sui, et non faciens, plagis
vapulabit multis.
12. 48. . . . Omni autem cui multum
datum est multum quaeretur ab eo;
et cui commendaverunt multum,
plus petent ab eo.
21. 10. . . . Surget gens contra gen-
tem, et regnum adversus regnum.
21. 25. Et erunt signa in sole, et
luna, et stellis, et in terris pre-
sura gentium prae confusione soni-
tus maris et fluctuum.
- JOHN.
14. 15. Si diligitis me, mandata mea
servate.
15. 13. Maiorem hac dilectionem
nemo habet, ut animam suam po-
nat quis pro amicis suis.

ACTS.

1. 3. *See* Wulf. 18; 24.
1. 9. *See* Wulf. 18.
1. 12. *See* Wulf. 201.
2. 1-2. *See* Wulf. 294.
2. 3. *See* Wulf. 211; 219; 294.
10. 40. *See* Wulf. 18; 24.
15. 20. *See* Lev. 3. 17.

ROMANS.

2. 6. Hē forgyt ponne ānra gehwylcum æfter his āgenum gewyrhtum. Wulf. 184; cf. 19; 294.
2. 7, 8. *See* Wulf. 19.
8. 39. *See* Wulf. 185.
9. 27. Pēah-ðe Israhelitisc folc bēo swā mænigfyld swā-swā sandcýsel þe lið on sǣstrande, þæt þe ponne tō lāfe bið, hit bið gehealden. Wulf. 198.

1 CORINTHIANS.

2. 9. *See* Wulf. 28.
6. 9, 10. *See* Wulf. 26; 114; 115; 203.
7. 9(?). *See* Wulf. 304.

2 CORINTHIANS.

2. 15. *See* Wulf. 246.
5. 10. *See* Wulf. 202.
6. 2. Nū is andfenge tīd, . . . and nū syndon hǣlo dagas. Wulf. 283.

EPHESIANS.

5. 30. *See* Wulf. 310.

ROMANS.

2. 6. † Reddet Deus unicuique secundum opera eius.
9. 27. . . . † Si fuerit numerus filiorum Israel sicut arena maris, reliquæ salvæ fient.

2 CORINTHIANS.

6. 2. . . . Ecce, nunc tempus acceptabile; ecce, nunc dies salutis.

PHILIPPIANS.

4. 18(?). *See* Wulf. 246.

2 THESSALONIANS.

2. 4. Hē sit . . . on Godes temple, ætēowiende hine swylce hē
God sylf sȳ. Wulf. 198 ; cf. 195.
2. 8. Drihten Hælend ofslīhð hine mid his worde. Wulf. 201.

1 TIMOTHY.

6. 10. Gītsung is wyrtruma . . . æghwylces yfles. Wulf. 69.

2 TIMOTHY.

3. 1-4. On ðām endenȳhstan dagum pissere worulde bēoð frē-
cenlice tīda, . . . and men ponne lufiað . . . ealles tō swȳðe
pas swicolan woruld, and bēoð ofergrædige woruldgestrēona ;
and tō manege weorðap tō wlance, and ealles tō rance, and
tō gylpgeorne. Wulf. 81.
4. 1. *See* Wulf. 222.

1 PETER.

1. 18. *See* Wulf. 23 ; 111 ; 145.
1. 19. *See* Wulf. 111 ; 145.

2 PETER.

3. 6, 7. *See* Wulf. 91.
3. 10. *See* Wulf. 210.

2 THESSALONIANS.

2. 4. . . . Ut in templo Dei sedeat,
ostendens se tanquam sit Deus.
2. 8. . . . Quem Dominus Iesus in-
terficiet spiritu oris sui. . . .

1 TIMOTHY.

6. 10. † Radix omnium malorum est
cupiditas. . . .

2 TIMOTHY.

3. 1-4. . . . In novissimis diebus in-
stabunt tempora periculosa ; erunt
homines seipsos amantes, cupidi,
elati, superbi, blasphemi, parenti-
bus non obediētes, ingrati, sce-
lesti, sine affectu, sine pace,
criminales, incontinentes, im-
mites, sine benignitate, proditores,
protervi, tumidi, et voluptatum
amatores magis quam Dei.

1 JOHN.

2. 4. Ðēah hwā cweðe þæt hē on Crīst rihtlice gelyfe, and nele his lārum nē his lagum folgian, hē lihð him sylfum. Wulf. 66.
 2. 6. Se þe secge þæt hē on Crīst gelyfe, fare sē þæs rihtweges. Wulf. 65.
 5. 3. See Wulf. 33(?)

REVELATION.

9. 3, 5-10. þonne cumað ūp of helle egeslice mycele dēor, swylce swā nāfre ær gesawene nāron oð ðone tīman. Hī bēoð gewæpnode on ðā wīsan þe man hors gewæpnað, þonne man tō wīge pencð; hī habbað on hēafde helmas stēape, and heora brēosta bēoð mid byrnum befangene; heora hēafda bēoð mannes hēafdum gelīce, and hī habbað tæglas pām wyrnum gelīce þe men hātað prōwend. Heora fyðera swēgað swā-swā wæteres dyne,¹ and hī habbað tēð lēonum gelīce. Hī flēoð swiftlice, and heora grymetung bið gelic crætena cearcetunge; and hī feriað pone āwyrgeðan engel on hryce pone men āwēstend hātað. Hī farað ofer ealne middaneard fīf mōnðas fulle. Wulf. 200.
 9. 15-19. And hē āsent geond middaneard rīdendne here, tō ðan þæt hī scylon priddan dæl mancynnes ofslēan, þæt syndon þonne twēntig pūsend siðan tȳn pūsenda. Heora

1 JOHN.

2. 4. Qui dicit se nosse eum, et mandata eius non custodit, mendax est, et in hoc veritas non est.
 2. 6. † Qui se dicit in Christum credere debet ambulare sicut et ipse ambulavit.

REVELATION.

9. 3, 7-11. Et de fumo putei exierunt locustae in terram. . . . Et similitudines locustarum similes equis paratis in praelium; et super capita earum tamquam coronae similes auro; et facies earum tamquam

facies hominum. . . . Dentes earum sicut dentes leonum erant; et habebant loricas sicut loricas ferreas, et vox alarum earum sicut vox currum equorum multorum currentium in bellum; et habebant caudas similes scorpionum, et aculei erant in caudis earum; et potestas earum nocere hominibus mensibus quinque. Et habebant super se regem angelum abyssi, . . . latine habens nomen Exterminans.

9. 15-19. Et soluti sunt quattuor angeli, . . . ut occiderent tertiam partem hominum; et numerus equestris exercitus vicies millies

¹ Perhaps from Rev. 14. 2, 'tamquam vocem aquarum multarum.'

horsa hēafda bēoð lēona hēafdum gelīce, and heora tæglas bēoð nǣdrena hēafdum gelīce; and fȳr and swefl and dēað-berende smic gæð of heora mūðe. Wulf. 200, 201.

9. 20. *See* Wulf. 200.

11. 7. Lōcahwonne pāra Godes þegna . . . tīma cumen bið þæt heora bodung geendod bið, þæt wilde dēor þe of ðære nēowelnesse ūp cymð feohteð tōgēanes heom, and æt nȳhstan oferswȳð hȳ, and ofslyhð hȳ. Wulf. 199.

13. 16. *See* Rev. 13. 17, note.

13. 17. Hē forbȳt ælcum men āðor tō bycganne oððe tō syllanne, būtan hē on his foranhēafde¹ habbe his mearge. Wulf. 200.

14. 2. *See* Rev. 9. 3, 5–9, note.

16. 16. Ðonne æfter þan gegaderað se Godes wiðersaca ealle þēoda tō gefeohte ongēan þone heofonlican cyning² on ðære stōwe þe man hāt Ermagedon. Wulf. 201.

19. 19. *See* Rev. 16, 16, note.

20. 7. Æfter þūsend gēarum bið Satanas unbunden. Wulf. 83.

! Æfter þām þūsende bið se dēofol unbunden. Wulf. 243.

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|--|--|
| <p>dena millia. . . . Et capita equorum erant tamquam capita leonum, et de ore eorum procedit ignis et fumus, et sulphur. Et ab his tribus plagis occisa est tertia pars hominum. . . . Caudae eorum similes serpentibus, habentes capita; et in his nocent. . . .</p> | <p>abyssus faciet adversum eos bellum, et vincet illos, et occidet eos.</p> |
| <p>11. 7. Et cum finierint testimonium suum, bestia quae ascendit de</p> | <p>13. 17. Et ne quis possit emere aut vendere, nisi qui habet characterem, aut nomen bestiae, aut numerum nominis eius.</p> |
| <p>16. 16. Et congregabit illos in locum qui vocatur Hebraice Armagedon.</p> | <p>20. 7. † Post mille annos solvetur Satanas. . . .</p> |

¹ From Rev. 13. 16, 'in frontibus suis.'

² From Rev. 19. 19, 'congregatos ad faciendum proellum cum illo.'

THE PROSE SATURN AND SOLOMON

GENESIS.

1. 3-27. *See* Sat. and Sol. 110.
2. 11, 13, 14. *See* Sat. and Sol. 115.
4. 8. *See* Sat. and Sol. 113.
5. 3, 5, 6, 8, 9, 11, 12, 14, 15, 17, 18, 20, 21, 23, 24, 25, 27-29, 31.
 . . . ān hund wintra and xxx wintra, ær hē bearn strinde;
 and pā gestrinde hē bearn on his cnihthāde, se hātte Seth;
 and hē pā leofode ealles nygon hundred wintra and xxx on
 pissere worulde. Ðā lyfde Seth his sunu ān hund wintra
 and v wintra, ær hē bearn gestrinde; and pā gestrinde hē bearn
 on his cnihthāde, se hātte Enos; and pā lyfde hē hym sylf
 ealles nygon hund wintra and xii wintra. Ðā hæfede Enos
 ān hund wintra, pā gestrinde hē Chanan; and pā lyfde hē,
 Enos, ealles nygon hund wintra and v wintra. And pā

GENESIS.

5. 3, 5, 6, 8, 9, 11, 12, 14, 15, 17, 18, 20,
 21, 23, 24, 25, 27-29, 31. Vixit au-
 tem Adam centum triginta annis;
 et genuit ad imaginem et similitudi-
 nem suam, vocavitque nomen eius
 Seth. . . . Et factum est omne tem-
 pus quod vixit Adam anni nongenti
 triginta. . . . Vixit quoque Seth cen-
 tum quinque annis, et genuit Enos;
 . . . Et facti sunt omnes dies Seth
 nongentorum duodecim annorum.
 . . . Vixit vero Enos nonaginta
 annis, et genuit Cainan; . . . Fac-
 tique sunt omnes dies Enos non-
 genti quinque anni. . . . Vixit
 quoque Cainan septuaginta annis,

et genuit Malaleel; . . . Et facti
 sunt omnes dies Cainan nongenti
 decem anni. . . . Vixit autem Mala-
 leel sexaginta quinque annis, et
 genuit Iared; . . . Et facti sunt om-
 nes dies Malaleel octingenti nona-
 ginta quinque anni. . . . Vixitque
 Iared centum sexaginta duobus an-
 nis, et genuit Henoch. . . . Et facti
 sunt omnes dies Iared nongenti
 sexaginta duo anni. . . . Porro
 Henoch vixit sexaginta quinque an-
 nis, et genuit Mathusalam. . . . Et
 facti sunt omnes dies Henoch tre-
 centi sexaginta quinque anni; am-
 bulavitque cum Deo, et non appa-
 ruit, quia tulit eum Deus. Vixit
 quoque Mathusala centum octo-

hæfede Chanan lxx wintra, pā gestrinde hē Malaleh; and Chanan lyfde pā ealles nygon hund wintra and x wintra. Pā hæfede Malaleh v and lx wintra, pā gestrinde hē Iared; and Malaleh hē lyfde ealles nigon hund wintra and v wintra. Ðā hæfede Iared ii and lx wintra and ān hund wintra, pā gestrinde hē Enoh; and Iared his fæder lyfde ealles eahta hund wintra and ii and lx wintra. Ðā hæfede Enoh v and lx wintra, pā gestrinde hē Matusalem; and Enoh lyfde ealles ccc wintra and v and lx wintra; pā genam hine God, myd sǣwle and myd lȳchaman, ūp in pone heofon. Ðā hæfede Mathusalem vii and lxxx wintra and ān hund wintra, pā gestrinde hē Lamec; and Matusalem his fæder lyfde ealles nygon hund wintra and ix and lx wintra. Ðā hæfede Lamec ān hund wintra and lxxxii wintra, pā gestrinde hē Noe; and Lamec lyfde ealles vii hund wintra and lxxvii wintra. Ðā hæfede Noe d wintra, pā gestrinde hē bearn: Sem, Cham, Iafet; and Noe lyfde ealles in pissere worulde deccc wintra and l wintra. Sat. and Sol. 111, 112.

6. 15. See Sat. and Sol. 113.
7. 4. See Sat. and Sol. 113.
9. 20. See Sat. and Sol. 114.
10. 11. See Sat. and Sol. 113.

EXODUS.

20. 2, 7, 8, 12-17. Ne lufa pū ōperne God ofer mē. . . . Ne cīg pū Godes naman on ȳdel. . . . Healdað ponē hālīgan restendæg. . . . Āra pīnon fæder and pīnre mēder. . . . Ne sleh pū man. . . . On unriht ne hām¹ pū. . . . Ne stala pū. . . .

ginta septem annis, et genuit Lamech. . . . Et facti sunt omnes dies Mathusala nongenti sexaginta novem anni. . . . Vixit autem Lamech centum octoginta duobis annis, et genuit filium, vocavitque nomen eius Noe. . . . Et facti sunt omnes dies Lamech septin-

genti septuaginta septem anni. . . . Noe vero, cum quingentorum esset annorum, genuit Sem, Cham, et Iapheth.

EXODUS.

20. 2, 7, 8, 12-17. Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum.

¹ MS. hamð.

Ne sæge lēase gewitnysse. . . . Ne gewilna pū ōðres mannes
wýfes on unriht. Sat. and Sol. 114.

JONAH.

4. 11. *See* Sat. and Sol. 113.

MATTHEW.

3. 13, 16. *See* Sat. and Sol. 113.

MARK.

1. 9, 10. *See* Sat. and Sol. 113.

. . . Memento ut diem sabbati sanc-
tifies. . . . Honora patrem tuum et
matrem tuam. . . . Non occides.

Non moechaberis. Non furtum
facies. Non loqueris contra proxi-
mum tuum falsum testimonium.

ANCIENT LAWS AND INSTITUTES OF ENGLAND

EXODUS.

20. 12. *Āra pīnum fæder and pīnre mēder, þæt pū sȳ pē leng-
lifra ofer eorðan.* Inst. 483.
20. 16. *Ne bēo gē nǣfre on nānre lēasre gewitnysse.* Inst. 480.
28. 1 ff. *See* Inst. 459.
29. 1 ff. *See* Inst. 459.

LEVITICUS.

11. 44. *Bēon gē hālige, forþonpe ic Drihten God and ēower
Hlāford eom hālig.* Inst. 374.
21. 13, 14. *See* Inst. 442.

DEUTERONOMY.

12. 5, 6. *Lōca þæt pū ne offrige pīne lāc on ælcra stōwe pe pū
gesēo, ac pǣr on pǣre stōwe pe God tō pān gecēas, þæt hē
his noman pǣr sette.* Inst. 473.

2 SAMUEL.

6. 6. *See* Inst. 472.

EXODUS.

20. 12. *Honora patrem tuum et ma-
trem tuam, ut sis longævus super
terram. . . .*
20. 16. *Non loqueris contra proxi-
mum tuum falsum testimonium.*

LEVITICUS.

11. 44. † *Estote sancti, quoniam ego*

*Dominus Deus et Dominus vester
sum sanctus.*

DEUTERONOMY.

12. 5, 6. . . . *Ad locum quem elegerit
Dominus Deus vester de cunctis
tribubus vestris ut ponat nomen
suum ibi, et habitet in eo, venietis;
et offeretis in loco illo holocausta
et victimas vestras. . . .*

PSALMS.

15. 5. Ðā scylon his rices brūcan ðe hyra feoh tō nānum un-rihtum gafole ne syllað. Inst. 374.
32. 2. Eadig bið se wer se him Drihten synne ne getealde. Inst. 485.
32. 4. Ic bēo gecyrred on mīnre yrmðe, þonne mē bið tōbrocen se hrycg. Inst. 485.
32. 5. Drihten, mýne scylde ic dyde pē cūðe, and mīne unryht-wisnysse ic pē ne hæl; ic cwæð: Ic andette pē, Drihten, mīne unrihtwisnysse wið mē sylfum, and pū, Dryhten, mē forgēafe pā ārleasnysse mýnre synne. Inst. 481.
- ¶ Andette pē sylf pīne unrihtwisnysse, pæt pū bēo geriht-wisod. Inst. 364.
34. 14. . . . sēcen sibbe and folgien pære. Inst. 480.
34. 15, 16. . . . pæt Godes ēagan bēoð ofer pā ryhtwisan men, and his ēaran gehýrað pāra ryhtwisra bēne; and Drihtenes ondwlita bið ofer pā yfeldōndan men, tō pon pæt hē hig forspille, and ādýlige of eorðan hyra gemynd. Inst. 480.
51. 3. Mīne unryhtwisnesse ic oncnāwe, and mīn syn bið symble ongēan mē. Inst. 482.
119. 11. In mīnre heortan ic gehýdde pīne gespræcu, pæt ic ne gesyngode wið pē. Inst. 470.
119. 164. Seofon siðan, mīn Dryhten, . . . ic sǣde pē lof on ānum dæge, for pīnra dōma rihtwisnesse. Inst. 457.

PSALMS.

15. 5. † Il regno illius fruuntur qui pecuniam suam nullo iniusto foenore mutuam dant.
32. 2. Beatus vir cui non imputavit Dominus peccatum. . . .
32. 4. . . . Conversus sum in ærumna mea, dum configitur spina.
32. 5. Delictum tuum cognitum tibi feci, et iniustitiam meam non abscondi. Dixi confitebor adversum me in iustitiam meam Domino, et tu remisisti impietatem peccati mei.
34. 14. . . . Inquire pacem, et persequere eam.
34. 15, 16. Oculi Domini super iustos, et aures eius in preces eorum. Vultus autem Domini super facientes mala, ut perdat de terra memoriam eorum.
51. 3. . . . Iniquitatem meam cognosco, et peccatum meum contra me est semper.
119. 11. In corde meo abscondi eloquia tua, ut non peccem tibi.
119. 164. Septies in die laudem dixi tibi super iudicia iustitiæ tuæ.

130. 7. . . . þæt mid Drihtne sig unārīmedlicu mildheortnys.

Inst. 364, 365.

139. 8. þeah ic on heofonas āstȳge, þær þū bist. Inst. 478.

PROVERBS.

5. 22. . . . gebunden bið mid þæm rāpum his synna. Inst. 483.

13. 24. Se þe sparað þā gyrde, hē hatað his bearn. Inst. 484.

19. 5, 9. Se lēasa gewita ne bið hē nāfre ungewitnod. Inst. 480.

ISAIAH.

43. 25. Ðinra synna ne geman ic. Inst. 481.

56. 10. Ðā dumban hundas ne magon beorcan. Inst. 445.

58. 1. Clypa hlūde, and āhefe ūp þīne stemne swā hlūde swā bȳme, and gecȳð mīnum folce þæt hit fram synnum gecyrre.

Inst. 434.

58. 3, 4. On fæstendagum bið gesȳne hwilcne willan gē habbað; on þæm dagum gē āsēcað ealle ēowre borgas, and tō gecide and tō geflytum gē fæstað, and swīde ārlēaslice gē bærað hȳnað ēowre brōðru. Inst. 487.

EZEKIEL.

3. 18. Gif þū þām synfullan nelt . . . synna gestȳran, and unriht forbēodan, and þām mǣnfullan mǣndæda cȳðan, þū scealt þā sǣwle bitere forgyldan. Inst. 424.

130. 7. † . . . quod apud Dominum 58. 10. † . . . Canes muti non possunt latrare. . . .

139. 8. Si ascendero in caelum, tu 58. 1. Clama, ne cesses; quasi tuba illic es. . . . exalta vocem tuam, et annuntia populo meo scelera eorum, et domui Iacob peccata eorum.

PROVERBS.

5. 22. . . . Funibus peccatorum suorum constringitur.

13. 24. Qui parcat virgae odit filium suum. . . .

19. 5. Testis falsus non erit impunitus.

19. 9. See Prov. 19, 5.

58. 3, 4. Ecce, in die ieiunii vestri invenitur voluntas vestra, et omnes debitores vestros repetitis. Ecce, ad lites et contentiones ieiunatis, et percutitis pugno impie.

EZEKIEL.

ISAIAH.

43. 25. . . . Peccatorum tuorum non recordabor.

3. 18. Si dicente me ad impium: Morte morieris, non annuntiaveris ei, neque locutus fueris ut avertatur

|| . . . gif se sǣcerd nolde þām synfullan his synna bōte tæcean, þæt hē eft þā sǣwle æt him sēcan wolde. Inst. 362.

|| (Gecyð minum folce þæt hit fram synnum gecyrre); gyf ðū þonne þæt ne dēst, ac forswugast hit, and nelt folce his pearfe gecyðan, þonne scealt þū ealra ðæra sǣwla on dōmes dæg gescēad āgyldan, þe þurh þæt losiað, þe hī nabbað þā lāre and þā mynegunge þe hī beþorftan. Inst. 434; cf. Isa. 58. 1.

3. 19. Gif þū folce riht bodast, and ðū hit gebīgean ne miht tō rihte, þonne gebyrhst ðū, þēh, þīnre āgenre sǣwle; and sē þe wōh drifð, and geswīcan nele, hē sceal habban þæs ēce wīte. Inst. 434.

18. 21. On swā hwylcum dæge¹ swā se synfulla man gecyrd bið, life hē leofað, and deaðe hē ne swelteð. Inst. 363.

|| On swā hwylcum dæge¹ swā se man gecyrð tō Gode, life hē lyfað, and nā ne swylteð. Inst. 363.

|| Gif se synfulla man gehwyrð fram his synnum tō bōte, þonne bið hē hāl. Inst. 364.

18. 27, 28. See Ezek. 18. 21.

33. 8. See Ezek. 3. 18.

33. 9. See Ezek. 3. 19.

33. 12. See Ezek. 18. 21, note.

33. 19. See Ezek. 18. 21.

34. 2-5. Wā ēow hyrdum; þæra ēwena meolc gē brūcon, and mid hyra wulle gē ēow scrýddon; and þā ðe fætte wæron, þā gē snidon; and þā ðe unstrange wæron, þā gē ne gestrange-don, nē þā wanhālan gē ne lācnedon; and þā ðe forbrocene

a via sua implea, et vivat; ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram (Si non annuntiaveris iniquitatem suam, sanguinem eius de manu tua requiram, p. 424; Si sacerdos nollet peccatori emendationem peccatorum suorum prescribere, se animam istam ab eo deinde requisitum, p. 362).

8. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus

ab impietate sua, et a via sua implea; ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti.

18. 21. † Quocunque die conversus fuerit homo ad Deum, vita vivet, et non morietur (Si peccator a peccatis suis ad emendationem conversus fuerit, tunc sanus erit, p. 364).

34. 2-5. † Vae vobis pastoribus; ovium lacte fructi estis, et earum lana vos vestivistis; et quae pingues

¹ From Ezek. 33. 12, 'in quacunque die conversus fuerit.'

wæron, þā gē ne wripon; and þā ðe tōscēadene wæron, þā gē ne samnedon; and þā forlorenan, þā gē ne sōhton. Nū is eall mīn heord tōscēacerod, forþon hig næfdon nānne hyrde, and synd gewordene eallum wildēorum tō mete. Inst. 376, 377.

DANIEL.

4. 27. Lȳs þīne synna mid ælmessum on pearfena gemyłtsunge. Inst. 485.
 10. 5. Hē wæs linen werd, and his lændena wæron ymbgirde. Inst. 455.
 12. 3. Þā þe gelærede bēoð, hig scȳnað swā heofones birihto, and þā þe manige men tō rihte tyhtað and gelærað, hī scȳnað swā-swā steorran in ēcnysse. Inst. 475.

HOSEA.

4. 8. Wā þān sācerdum . . . þe fretað and forswelgað folces synna. Inst. 433.

TOBIT.

4. 16. . . . þæt nān man ne scyle oðrum dōn þæt hē nelle þæt him dō. Inst. 474.

ECCLESIASTICUS.

3. 30. Swā-swā wæter ādwæsceð fȳr, swā ādwæsceð sēo ælmesse þā synne. Inst. 485.

erant, eas mactavistis; et quae infirmæ erant, eas non corroboravistis, neque aegras sanavistis; et quae fractæ erant, eas non ligavistis; et quae dispersæ erant, eas non collegistis; et perditas non quaesivistis. Nunc omnis grex meus vastatus est, quoniam non habebant pastorem, et cibo facti sunt omnibus bestiis feris.

DANIEL.

4. 24. . . . Peccata tua eleemosynis redime, et iniquitates tuas misericordii pauperum. . . .
 10. 5. . . . Ecce, vir vestitus lineis, et renes eius accincti auro obrizo.
 12. 3. Qui autem docti fuerint, ful-

gebunt quasi splendor firmamenti, et qui ad iustitiam erudiunt multos, quasi stellæ in perpetuas æternitates.

HOSEA.

4. 8. † Vae sacerdotibus qui comedent peccata populi. . . .

TOBIT.

4. 16. Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias.

ECCLESIASTICUS.

3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis.

MATTHEW.

5. 13. Gē syndan eorðan sealt. Inst. 470.
5. 23, 24. Gif þū lāc bringe tō Godes weofode, and þū pær gemanst pæt þin brōðor . . . sig unþwære wið þē, forlæt pær þine lāc, and gā tō þinum brōþer, and geþwære þē wið hine; and syððan cume tō þām weofode, and offra Gode gecwēme lāc. Inst. 372.
6. 12. Drihten, forgyf ūs ūra synna, swā-swā wē forgyfað þām þe wið ūs āgylteð. Inst. 485.
6. 14. Gyf gē forgyfað þām þe wið ēow gesyngode, þonne forgyfeð ēow ēowre heofonlica Fæder ēowra synna. Inst. 485.
7. 7. Biddað, and ēow bið geseald. Inst. 388.
7. 12. Lōcahwæt gē willen pæt ēow oðre men dōn, dō gē hiom pæt ylce. Inst. 474.
7. 22, 23. Manega cweðað tō mē on ðām micclan dōmdæge: Drihten, Drihten lēof, on ūrum life wē worhton þē tō wurðunge manega tæcna on ðinum mæran naman, and wē ēac witegodon þē tō wurðmynte. Ðonne cwæð ūre Drihten him tō: Ne can ic ēow nā, nē ic ēower ne recce; ac gewitað raðe fram mē, gē unrihtwisan wirhtan, and wuniað aa heononforð pær ðār bið ēce wōp and tōða gristbitung.¹ Inst. 460.
8. 12. See Matt. 7. 22, note.
8. 47. See Inst. 442.
10. 28. Ne ondræde gē ēow . . . þā ðe ofslēað ēowerne lic-

MATTHEW.

Pater vester caelestis delicta vestra.

5. 13. Vos estis sal terrae. . . .
5. 23, 24. † Si affers munera ad altare Dei, et ibi recordatus fueris quod frater tuus simultatem tecum habet, relinque ibi munera tua, et adi fratrem tuum, et reconcilia te ei; et deinde veni ad altare, et offer Deo grata munera.
6. 12. . . . Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
6. 14. Si enim dimiseritis hominibus peccata eorum, dimittet et vobis
7. 7. Petite, et dabitur vobis. . . .
7. 12. Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis. . . .
7. 22, 23. Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia eiecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis: Quia nunquam novi vos; discedite a me, qui operamini iniquitatem.

¹ From Matt. 8. 12, 'ibi erit fletus et stridor dentium.'

haman, forðonpe hī pā sǣwle ofslēan ne magon; ac ondrēdað pā pe pā sǣwle mæg and ēac pone lichaman on helle besǣncan.

Inst. 454.

15. 14. Gif se blinda mann bið ðōres blindan lǣttēow, þonne befeallað hȳ bēgen on sumne blindne sēað. Inst. 445.

|| Gif se blinda man bið ðæs blindan lǣttēow, þonne befeallað hī bēggen on ænne pytt. Inst. 461, 462.

16. 26. . . . þæt pām men nāwiht ne forstōde pēah hē ealne middaneard gestrīnde, gif hē his sǣwle forlēosan wolde.

Inst. 480.

18. 6. See Mark 9. 42.

18. 20. Ðær pær twēgen men oððe prȳ gegaderode bēoð on mīnum naman, pær ic bēo tōmiddles heora. Inst. 472.

19. 18. . . . þæt mon man ne slēa, nē unrihtthæmed ne fremme, nē ne stele, nē nānes oðres mannes pinga on unriht ne wilnige,¹ nē on lēasre gewitnesse ne bēo. Inst. 475, 476.

21. 12. See Inst. 446.

21. 13. Mīn hūs is gecweden gebedhūs; nū worhte gē hit sceaðum tō scræfe. Inst. 472.

|| Mīn hūs is gecweden gebedhūs. Inst. 465.

22. 37. See Mark 2. 30, 31.

23. 3. . . . þæt þæt hig ēow dōn hāten, dō gē þæt, and þæt þæt hig sylfe dōð, ne dō gē þæt, þonne hig ēow tela tæcean, and him sylf on pweorh dōð. Inst. 477.

|| Fylianð heora lārum, and nā heora synnum. Inst. 424.

10. 28. Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum, qui potest et animam, et corpus perdere in gehennam.

15. 14. . . . † Caecus si caeco ducatur praestet (praestat), ambo in fossam (foveam) cadunt (cadent).

16. 26. Quid enim prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur?...

18. 20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.

19. 18. . . . Non homicidium facies, non adulterabis non facies furtum non falsum testimonium dices.

21. 13. . . . Domus mea domus orationis vocabitur; vos autem fecistis illam speluncam latronum.

23. 3. Omnia ergo quaecumque dixerint vobis, servate et facite; secundum opera vero eorum nolite facere; dicunt enim, et non faciunt (Quae hi dicunt facite; quae autem faciunt facere nolite, p. 424)

¹ From Rom. 13. 9, 'non concupisces.'

24. 28. Gaderiað hī tō ðām lice, swā-swā grædige ræmmas þār ðār hī hold gesēoð. Inst. 462.

25. 35, 36. Mē hyngrede, and gē mē sealdon etan; mē pyrste, and gē mē sealdon dryncan; ic wæs nacod, and gē mē scrīdon; ic wæs untrum and on þæm carcerne, and gē mīn nēosodon. Inst. 482.

|| Ic wæs cuma, and gē mē onfēgon. Inst. 479.

26. 26, 28. Ðis is mīn lichama. . . . Ðis is mīn blōd, þe bið for manegum āgoten on synna forgyfennysse. Inst. 450.

MARK.

8. 36. See Matt. 16. 26.

9. 42. Gif man geswicað æt ānum pissa of pissum medmæstan, betere him wære þæt eosulcweorn wære gewriðen tō his swēoran, and hē wære āworpen ūt on sǣ. Inst. 391.

10. 28. Efne, wē forlēton ealle ūre worldþingc, and wē þē folgiað nū, and aa swā willað. Inst. 453, 454.

12. 30, 31. . . . þæt gehwā lufie his Drihten God mid ealre his heortan, and mid ealre his sǣwle, and mid ealle his mægene; and his þone nēstan swā-swā hyne sylfne. Inst. 475.

LUKE.

2. 37. . . . sēo wæs on temple dægēs and nihtes, þēowiende georne. Inst. 431.

6. 31. See Matt. 7. 12.

24. 28. Ubi cumque fuerit corpus, illic congregabuntur et aquilae.

25. 35, 36. Esurivi enim, et dedistis mihi manducare; sitiui, et dedistis mihi bibere; hospes eram, et collegistis me: nudus, et cooperulistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me.

26. 26, 28. . . . Hoc est corpus meum. . . . Hic est enim sanguis meus, . . . qui pro multis effundetur in remissionem peccatorum.

de pusillis istis, . . . melius ei esset ut, mola asinaria alligaretur collo eius, et abiceretur in mare.

10. 28. . . . Ecce, nos dimisimus omnia, et secuti sumus te.

12. 30, 31. . . . Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua. . . . Diliges proximum tuum tamquam teipsum.

LUKE.

2. 37. . . . quae non discedebat de templo, ieiuniis et obsecrationibus serviens nocte ac die.

MARK.

9. 41. † Si quis scandalizaverit unum

6. 37, 38. Forgyfað, þonne bið ēow forgyfen; syllað, þonne bið ēow geseald. Inst. 485.
 ¶ Forgyfað, and ēow byð forgyfen. Inst. 386.
 9. 25. See Matt. 16. 26.
 10. 16. Se þe ēow hýreð mē gehýreð; and se þe forhogað ēow, mē hē forhogað. Inst. 424.
 11. 41. Syllað ēowre ælmessan, þonne magon gē purh þæt bēon clæne. Inst. 485.
 12. 35. Bēoð ēowre lændena . . . ymbgirde, and lēohtfatu birnende on ēowrum handum. Inst. 454.
 14. 26. Se ðe his wif ne hatað, nis hē mē wyrðe þēn. Inst. 441.
 17. 37. See Matt. 24. 28.
 18. 13. God gemiltsa mē synfullum. Inst. 478; 481.
 19. 8, 9. Dryhten, ealra mīnra gōða ic sylle healfne dæl pearfum; and gif ic purh unriht fācn ænigum men āht ætbræd, þæt ic forgylde fēowerfealdlice. . . . Tō-dæg is pysse hīwrædenne hæl geworden. Inst. 346.
 22. 38. Drihten lēof, . . . hēr sindon twā sweord. Inst. 463.
 23. 43. Sōð is þæt ic þē secge: Nū tō-dæg þū byst mid mē on mines Fæder rīce. Inst. 386.
 24. 49. See Inst. 455.

JOHN.

6. 51. Ic eom se libbenda hlāf þe of heofenum ādūne āstāh. Inst. 482.
 6. 37, 38. . . . Dimitte, et dimitte-
 mini; date, et dabitur vobis (Re-
 mitte, et remittetur vobis, p.
 386). . . .
 10. 16. Qui vos audit me audit; et
 qui vos spernit me spernit. . . .
 11. 41. . . . Date eleemosynam; et
 ecce, omnia munda sunt vobis.
 12. 35. Sint lumbi vestri praecincti,
 et lucernae ardentes in manibus
 vestris.
 14. 26. Si quis . . . non odit . . .
 uxorem, . . . non potest meus esse
 discipulus.
 18. 13. . . . Deus propitius esto mihi
 peccatori.
 19. 8, 9. . . . † Domine, omnium
 meorum bonorum do dimidiam par-
 tem pauperibus; et si per iniustam
 fraudem alicui aliquid abstuli, id
 reddo quadruplum. . . . Hodie
 domui huic salus facta est. . . .
 22. 38. . . . Domine, ecce, duo gladii
 hic.
 23. 43. . . . † Verum est quod tibi
 dico: Nunc hodie mecum eris in
 regno Patris mei.
 JOHN.
 6. 51. Ego sum panis vivus qui de
 caelo descendit.

6. 57. Se þe yt mīn flāsc, and drincð mīn blōd, sē wunað on mē, and ic wunige on him. Inst. 464.
 14. 26. See Inst. 455.
 16. 7. See Inst. 455.
 18. 11. Dō þæt sweord on ðā scēaðe raðe, and geswic þæs gefeohtes. Inst. 463.

ACTS.

2. 1-4, 14, 41. See Inst. 455.
 4. 32, 34, 35. . . . þæt hī heora æhta ealle gesealdon, and þæt weorð brōhton tō ðāra apostla fōtum; and heora nān næfde siððan nān pinges sinderlices, ac didon him eal gemæne, ælcon be his nēode. Inst. 455.
 20. 27. See Inst. 376.

ROMANS.

4. 8. See Ps. 32. 2.
 13. 9. See Matt. 19. 15, note.
 14. 17. Godes rice nis hyt nāðer ne mete nē drync. Inst. 484.

1 CORINTHIANS.

2. 9. . . . swilc wuldor swilce ēage ne geseah, nē ēare ne gehyrde, nē on mannes heortan ne āstāh. Inst. 467.
 6. 12. Ealle ping mē synd ālyfede, ac hig ne fremiað mē ealle. Inst. 363, 364.
 6. 18. Sē ðe purh his lichaman gesyngie, hē ēac purh his lichaman hit gebēte. Inst. 347.

6. 57. † Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo. tur autem singulis prout cuique opus erat.

ROMANS.

18. 11. . . . Mitte gladium tuum in vaginam. . . . 14. 17. Non est enim regnum Dei esca et potus. . . .

ACTS.

4. 32, 34, 35. . . . Nec quisquam eorum quae possidebat aliquid suum esse dicebat, sed erant illis omnia communia. . . . Quotquot enim possessores agrorum aut domorum erant vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes apostolorum; divideba-

1 CORINTHIANS.

2. 9. . . . Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit. . . .
 6. 12. † Omnia mihi licita sunt, sed non mihi expediunt omnia. . . .
 6. 18. (?) Qui per corpus suum peccat, per corpus suum etiam emendet.

EPHESIANS.

5. 18. Ne oferdrincað gē ēow wīnes nē oðera ealeða, in þām bið fyrenlust. Inst. 487.
 6. 4. Gē ylðran, ne sceolan gē ēowru bearn tō yrsunge gecieg-ean. Inst. 483.

PHILIPPIANS.

1. 14. See Inst. 376.

1 THESSALONIANS.

4. 6. Ne beswice ēower nān oðerne on cýpinge, forþon lōca-hwæt hwā oðrum on þon tō wō gedō, oððe on ænigum þingum, God his bið wrecend. Inst. 484.

2 TIMOTHY.

2. 4. Sc ðe Gode sceal þēowigan, ne sceal hē hyne nā ābysgian worldlicra bysgunga. Inst. 364.

JAMES.

5. 13-16. Gif ēower hwylc bið geunrōtsod, hē hýne gebidde mid emnum mōde, and his Drihten herige . . . Gyf hwā bið geuntrumod betwux ēow, hē hāte gefeccan him tō þære gelaðunge mæsseprēostas, and hý him ofersingon, and him fore gebiddon, and hine smyrigon mid ele on Drihtnes

EPHESIANS.

5. 18. . . . Nolite inebriari vino, in quo est luxuria. . . .
 6. 4. . . . Vos, patres, nolite ad iracundiam provocare filios vestros. . . .

1 THESSALONIANS.

4. 6. . . . Ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus. . . .

2 TIMOTHY.

2. 4. † Qui Deo vult servire non debet occupari mundanis negotiis.

JAMES.

5. 13-16. † Tristatur aliquis vestrum? oret aequo animo, et psallat. Infirmitur quis in vobis? inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini. Et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et si in peccatis sit, remittentur ei. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini (Quod si quis infirmatus sit, ut vocet ad se sacerdotem suum, et alios Dei servos, ut super eum legant; et infirmus necessitatem suam ipsis dicat, et illi eum

naman ; and þæs gelēaffullan gebed gehælið þone untruman, and Drihten hine ārærð ; and gyf hē on synnum bið, hȳ bēoð him forgyfene. Andettað ēow betwȳnan ēowre synna, and gebyddað for ēow ēow betwȳnan, þæt gē bēon gehealdene.

Inst. 446, 447.

|| . . . þæt gif hwā geuntrumod bēo, þæt hē gelapige him his sǣcerd tō, and oðre Godes þēowas, þæt hig him oferrædon ; and se untruma his pearfe him secge, and hig hine smyrgeon on Godes naman mid þām hālgan ele ; and purh þāra gelēaffullra manna bēne, and purh þā smyrenysse, hē mæg bēon gehealden, and Drihten hine ārærð ; and gif hē synful bið, hȳ bēoð him forgyfene. Inst. 366.

|| . . . þæt Drihten hī ærære fram hyora sēcnyssse, and, gif hȳ on synnum syndon, þæt hȳ bēon forgifene. Inst. 464.

5. 20. Se þe gedēð þæt se synfulle from his woo tō rihte gecyrreð, his sǣwle hē ālyseð fram dēaðe, and þā mengo his synna hē oferwrȳhð. Inst. 485.

1 PETER.

4. 8. Sēo sōðe lufu Godes and manna oferwrȳhð þā mengo synna, purh þone Hælend Crīst ūrne Drihten. Inst. 485.
5. 2. *See* Inst. 376.

2 PETER.

2. 22. . . . þē-læs-þe hē sig geanlicod þām hunde, þe fryt þæt hē ær āspāw. Inst. 346, 347.
- || . . . eallswā þām hunde bið, þe spīwð and eft fryt. Inst. 364.

ungant in Dei nomine sancto oleo ; et per fidellum illorum preces, et per unctionem, conservari possit, et Dominus eum suscitet ; et si peccata commiserit, illa ei remittantur, p. 386 ; Ut allevet eos Dominus ; et, si in peccatis sint, dimittentur eis, p. 464). . . .

5. 20. Scire debet quoniam qui converti fecerit peccatorem ab errore viae suae, salvabit animam eius a

morte, et operiet multitudinem peccatorum.

1 PETER.

4. 8. . . . Charitas operit multitudinem peccatorum.

2 PETER.

2. 22. . . . † Ne assimuletur canis, qui devorat quod prius evomit (Similis omnino sit canis, qui vomit, et deinde devorat, p. 364). . . .

REVELATION.

1. 13. . . . mid alban gescrīdne, and sēo wæs sīd niðer oð ðā
andclēowa, and mid gildenum girdle his brēost wæs befangen.

Inst. 454.

REVELATION.

1. 13. . . . vestitum podere, et praecinctum ad mamillas zona aurea.

KING ALFRED'S VERSION OF AUGUSTINE'S SOLILOQUIES

LEVITICUS.

19. 18. . . . þæt man sceole lufian hys nēhstan swā-swā hyne sylfne. Sol. 19.

PSALMS.

119. 96. Ælcas worulde þinges ic gesēo ende, ac þīnra beboda ic ne gesēo nēfre ende. Sol. 29.

AMOS.

5. 15. *See* Sol. 16.

MATTHEW

6. 7. *See* Sol. 4.
22. 39. *See* Lev. 19. 18.
25. 46. þā unrihtwīsan farað on æce wītu, and þā rihtwīsan on æce life. Sol. 61, 62.

LUKE.

16. 24, 25, 27-29, 31. . . . þæt hē bēde Abraham¹ þæt hē sende Lazarus ðone þearfan tō hym, þæt hē myd hys lýtlan fingre

LEVITICUS.

19. 18. . . . Diliges amicum tuum
sicut te ipsum. . . .

PSALMS.

119. 96. † Omni consummatione vidi
finem; latum mandatum tuum
nimis.

MATTHEW.

25. 46. Et ibunt hi in supplicium
aeternum, iusti autem in vitam
aeternam.

LUKE.

16. 24, 25, 27-29, 31. Et ipse clamans
dixit: Pater Abraham, miserere

¹ MS. Habraham.

hym gedripte weteris on þā tungan, and hys purst myd þī gecælde. Ðā cwæð Abraham: Nese, mīn [sunu]¹; ac gepenc þæt þū hym forwyrndest ælcra getēsa ðā git bēcgen on lichaman wēron, and þū hefdest ælc good, hē hefde ælc yfel; ne mōt hē þē nū þy mære dōn tō getāesan þe ðū þā hym woldest. Ðā cwæð se welega: Abraham,² nū gyf þæt bēon ne mæg, onsend hyne tō mīnum v brōðrum, þā sint giet on eorðan þær ic wes, þæt hē him āsecge on hwilcum gewite ic eom, and hē gelære þæt h̄ hī wið þæt warnien þæt h̄ h̄ær ne cumen. Ðā cwæð Abraham:² Nese, næse; hī habbað hāligra fedra bēc myd heom on eorðan. Leorniaen þā on, and gelyfan þām; gyf h̄ him [ne]³ gelyfað, ðonne ne gelyfað hī nā Lazere, þeah hē cume tō hiom. Sol. 67, 68.

JOHN.

14. 6. . . . þæt Crīst cwæde þæt hē wēre weig, and sōðfestnes,⁴ and l̄yf. Sol. 50.

1 CORINTHIANS.

3. 9. . . . þæt ælcum welwyrccendum God myd bēo myd-wyrhta. Sol. 30.
13. 12. See 1 John 3. 2, note.
13. 13. See Sol. 29.

mei, et mitte Lazarum ut intingat extremum digiti sui in aquam ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris. . . . Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi

Abraham: Habent Moysen et prophetas; audiant illos. . . . Ait autem illi: Si Moysen et prophetas non audiunt, neque, si quis ex mortuis resurrexerit, credent.

JOHN.

14. 6. Dicit ei Iesus: Ego sum via, et veritas, et vita. . . .

1 CORINTHIANS.

3. 9. Dei enim sumus adiutores. . . .

¹ MS. cynesse.

² MS. Habraham.

³ MS. omits.

⁴ MS. soðfastnes.

2 CORINTHIANS.

11. 31. Gyf ic ðonnæ lēoga, þonne wōt God þat.¹ Sol. 24.

HEBREWS.

7. 3. *See* Sol. 59.

1 JOHN.

3. 2. Wē mōten God gesēon openlice, ealne gesēon swylce²
swylce hē ys,³ and hyne ā syððan cunnan swā georne swā
hē nū ūs can.⁴ Sol. 67.

2 CORINTHIANS.

1 JOHN.

11. 31. Deus . . . scit quod non men- 3. 2. . . . Videbimus eum sicuti est.
tior.

¹ MS. það.

² Omit swylce?

³ MS. hys.

⁴ From 1 Cor. 13. 12, 'Tunc autem cognoscam sicut et cognitus sum.'

THE HARROWING OF HELL

GENESIS.

5. 22, 24. *See* Harr. Hell 138.

1 KINGS.

17. 1. *See* Harr. Hell 138.

2 KINGS.

2. 11. *See* Harr. Hell 138.

PSALMS.

24. 7. Gē ealdras, tōnrymað (-nimað) þā (ēowre) gatu, and ūp āhebbað þā ēcan gatu, þæt mæge in gān se Cyng (Cyning) þæs ēcan wuldres. Harr. Hell 133 (134).

24. 8. Hwæt ys se Cyning þe sig wuldres Cyning? Harr. Hell 134.

30. 1. *See* Harr. Hell 137.

68. 18. *See* Harr. Hell 133.

98. 1, 2. Singað Dryhtne nýwne lofsang, forþāmðe Dryhten hæfð wundra eallum þeodum geswutelod, and hē hæfð hys hære cūðe gedōn tōforan ealre þeode gesyhðe, and his ryht-wýsnysse onwrigen. Harr. Hell 137.

102. 20. . . . þæt se sylfa Drihten wolde of heofenum on eorðan besēon, and þær gehýran þā gēomrunge his gebundenra þeowa. Harr. Hell 134.

PSALMS.

24. 7. † Tollite portas principes vestras, et elevamini portae aeternales, et introibit Rex gloriae.

24. 8. † Quis est Rex gloriae? . . .

98. 1, 2. † Cantate . . . Domino can-

ticum novum, quia mirabilia fecit.

. . . Notum fecit Dominus salutare suum; ante conspectum gentium revelavit iustitiam suam.

102. 20. † Ipse Dominus de caelo in terris prospexit, ut audiret gemitus compeditorum.

107. 15-17. Andettað Dryhtne hys myldheortnysse, forþāmðe hē hys wundra wyle manna bearnum gecyþan, and þā ærenan gatu and þā ysenan scyttelas tōbrecean, and hē wyle genyman hig of þām wege heora unryhtwȳsnysse. Harr. Hell 134; cf. 133.

ISAIAH.

9. 1, 2. . . . þæt ðæt Zabulon and þæt land Neptalim, wyð þā ēa Iordanen, and þæt folc þæt on þām pȳstrum sæt sceoldon mære lēoht gesēon; and þā ðe on dymmum rȳce wunedon, . . . þæt hig lēoht sceoldon onfōn. Harr. Hell 129.
26. 19. . . . þæt dēade men ārȳsan sceoldon, and mænige byrgena geopenod weorðan, and ðā sceoldon geblyssian þe on eorðan wæron, forðāmpe hym fram Dryhtne hæl sceolde cuman. Harr. Hell 134.
45. 2. *See* Harr. Hell 133.

MATTHEW.

4. 15, 16. *See* Isa. 9, 1, 2.
26. 38. Mȳn sāwl ys swā unrōt þæt mē þincð þæt ic ālybban ne mæg. Harr. Hell 131.
27. 34. *See* Harr. Hell 132.

MARK.

14. 24. *See* Matt. 26. 38.

107. 15-17. † Confiteantur Domino misericordiae eius, et mirabilia eius filiis hominum, qui contrivit portas aereas, et vectes ferreos confregit; suscepit eos de via iniquitatis eorum. . . .
- qui sunt in regione umbrae mortis, lux fulgebat inter eos.
26. 19. † Exsurgent mortui, et resurgent qui in monumentis sunt, et exaltabunt qui in terris sunt, quoniam ros qui est a Domino sanitas est illis.

ISAIAH.

9. 1, 2. † Terra Zabulon et terra Nephthaim trans Iordanem, Galilaeae gentium, populus qui sedebat in tenebris vidit lucem magnam, et

MATTHEW.

26. 38. . . . Tristis est anima mea usque ad mortem.

LUKE.

1. 76, 77. Ic eom Iohannes þæs hēhstan witega, and ic eom cumen tōforan hym þæt ic his wegas gegearwian sceal, and geīcan þā hāle hys folces. Harr. Hell 130.
2. 32. Ðū eart lēoht and frōfer eallum pēodum, and pū eart wuldor and wurpmynt eallum Ysrahela folce. Harr. Hell 130.
23. 42, 43. Ealā Dryhten, gemun pū mȳn þonne pū on þȳn rȳce cymest. . . . Tō sōðon ic þe secge: Tō-dæg pū byst myd mē on neorxnawange. Harr. Hell 139.

JOHN.

11. 43. *See* Harr. Hell 132, 133.
19. 34. *See* Harr. Hell 132.

LUKE.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. 76, 77. † Ego sum Iohannes, vox et propheta Altissimi, praeuius ante faciem adventus eius praeparare vias eius, ad dandam scientiam salutis plebi eius. . . . | <ol style="list-style-type: none"> 2. 32. Lumen ad revelationem gentium, et gloriam plebis tuae Israel. 23. 42, 43. † Memor esto mei, Domine, dum veneris in regnum tuum. . . . Amen dico tibi: Hodie mecum eris in paradiso. |
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THE BENEDICTINE RULE

GENESIS.

28. 12. *See* Ben. R. 23.

33. 13. Gif ic mīne heorda (W. heorde) tō swiðe on gange
þrafige (W. þrafige on gancge) and swence (W. *adds* hig),
hȳ ealle ānes dægēs sweltað (W. ealle hig sweltað ānes dægēs).
Ben. R. 121 ; cf. Interl. 109.

EXODUS.

20. 13–17. *See* Ben. R. 16.

LEVITICUS.

19. 32. *See* Ben. R. 18.

DEUTERONOMY.

4. 9. *See* Ben. R. 17.

1 SAMUEL.

2. 12, 27–36. *See* Ben. R. 13.

JOB.

31. 2–4. *See* Ben. R. 17.

PSALMS.

2. 11. Ðēowiað ēoweran Drihtne mid ege. Ben. R. 45 ; cf. Interl. 52.

6. 1–10. *See* Ben. R. 18.

7. 9. God āsmēað ægðer ge manna heortan ge æddran. Ben. R.
24 ; cf. Interl. 29.

GENESIS.

33. 13. . . . † Si greges meos plus in
ambulando fecero laborare, mori-
entur cuncti una die.

PSALMS.

2. 11. Servite Domino in timore. . . .
7. 9. . . . Scrutans corda et renes
Deus.

14. 1. Hȳ synt gewemmede and andsǣte gewordenene on heora
āgenum lustum. Ben. R. 25; Cf. Interl. 30.
14. 2. Drihten of heofonum symle behylt ofer manna bearn,
þæt hē gesēo hwæper heora ænig andgyttol sȳ, and God sēc-
ende. Ben. R. 25; Cf. Interl. 30.
14. 3. . . . būgende tō yfele, and tō nāhte gehweorfan. Ben. R.
25; Cf. Interl. 31.
15. 1-3. Drihten, hwā mōt wunigean on pīnre eardungstōwe?
and hwām is rest geunnen on pīnre hālgan dūne? . . . Sē
on rihtne weg færð tō mīnum rice, þe būtan leahtra besmite-
nesse wunað, and rihtwise weorc begæp; and se þe sōð on
his heortan beðencð, and fācenlices nān ðing mid his mūpe
ne clypað; and se þe his nēahstan yfeles nān ðing ne dyde;
and se þe hosp and edwīt on his nēahstan ne sette. Ben. R. 3;
Cf. Interl. 3, 4.
15. 2. See Ben. R. 17.
18. 23. Þonne ic bēo unwemmed beforan Gode, gif ic mē ge-
healde fram mīnre unrihtwīsnesse. Ben. R. 24; Cf. Interl. 29.
18. 44. Of ēares hlyste hē hȳrsumode mē. Ben. R. 19; Cf.
Interl. 23.
22. 6. Ic sōðlice eom wȳrm, and nō man, manna hosp and
folces æwȳrp. Ben. R. 29; Cf. Interl. 34.
27. 14. Si gestrangod pīn heorte, and forpyldiga pīnne Drihten.
Ben. R. 27; Cf. Interl. 32.

14. 1. . . . † Corrupti sunt, et abomi-
nabiles facti sunt in voluntatibus
suis.
14. 2. † Dominus de caelo semper
respicit super filios hominum, ut
videat si est intelligens, aut re-
quirens Deum.
14. 3. . . . † Declinantes in malo, et
inutiles factos.
15. 1-3. † Dominus, quis habitabit
in tabernaculo tuo? aut quis re-
quiescet in monte sancto tuo? Qui
ingreditur sine macula, et operatur
iustitiam; qui loquitur veritatem
in corde suo, qui non egit do-

lum in lingua sua; qui non fecit
proximo suo malum, qui oppro-
brium non accepit adversus proxi-
mum suum.

18. 23. † Tunc ero immaculatus co-
ram eo, si observavero me ab in-
iquitate mea.

18. 44. . . . In auditu auris obedivit
mihi.

22. 6. Ego autem sum vermis, et non
homo, opprobrium hominum et
abiectio plebis.

27. 14. . . . Confortetur cor tuum,
et sustine Dominum.

28. 3. *See* Ben. R. 17.
31. 14. *See* Ben. R. 17.
32. 5. Minne gylt ic gecȳdde pē, and mīne unrihtwīsnesse ic ne bediglode; ic gecwæð: Ic bodige ongēan mē mīne unrihtwīsnesse Drihtne; and pū forgēafe pā ārlēasnesse mīnre heortan. Ben. R. 28; cf. Interl. 33.
34. 9. Ne bið nān wana pām þe God on riht ondrædað. Ben. R. 14; cf. Interl. 16.
34. 11. Cume gē, mīn bearn, gehȳrað mē; Godes ege ic ēow tæce. Ben. R. 2; cf. Interl. 2.
34. 12-15. Hwā is manna pæt lifes wilnige, and gōde dagas gesēon wille? . . . Gif ðū habban wille sōð lif and ēce, forhafa pīne tungan fram yfelre spræce, and ðīne welras nān ðing fācenlices ne sprecen; būh fram yfele, and-wyrc gōd; sēc sibbe, and hyre gefolga. . . . Mīn ansȳn bið ofer ēow, and mīn hlȳst æt ēowrum bēnum. Ben. R. 2, 3; cf. Interl. 2, 3.
36. 3, 4. *See* Ben. R. 18.
37. 5. Onwrēoh Drihtne pīnne weg, . . . and hyht on hine. Ben. R. 28; cf. Interl. 33.
38. 9. Beforan pē is, Drihten, eall mīn gewilnung. Ben. R. 25; cf. Interl. 30.
39. 1. Ic cwæð pæt ic behēolde mīne wegas, pæt ic ne gylte purh mīne tungan; ic gesette mīnum mūpe heordnesse; ic ādumbade, and an gōdum clypungum gestilde. Ben. R. 21; cf. Interl. 25.
32. 5. † Delictum meum cognitum tibi feci, et iniustitias meas non operui. Dixi: Pronuntiabo adversum me iniustitias meas Domino; et tu remisisti impietatem cordis mei.
34. 9. . . . † Nihil deest timentibus eum.
34. 11. Venite, filii, audite me; timorem Domini docebo vos.
34. 12-15. † Quis est homo qui vult vitam, et cupit dies videre bonos? Prohibe linguam tuam a malo, et labia tua ne loquantur dolum.
- Diverte a malo, et fac bonum; inquire pacem, et sequere eam. Oculi Domini super vos, et aures meae ad preces vestras.
37. 5. † Revela Domino viam tuam, et spera in eum. . . .
38. 9. . . . † Ante te est omne desiderium meum. . . .
39. 1. Dixi: Custodiam vias meas, ut non delinquam in lingua mea; posui ori meo custodiam; . . . obmutui, et humiliatus sum, et silui a bonis. . . .

40. 10. Þine rihtwísnesse, Drihten, ic on mīnre heortan ne bedīglode; sōðfæstnesse þine and hālwendnesse ic gesæde.

Ben. R. 11; Cf. Interl. 12.

44. 22. For þē, Drihten, wē synd ealne dæg tō dēaþe gewāhte; wē synd tō dēaþe getealde, swā-swā scēap tō gesnide.

Ben. R. 27.

47. 7. Singað wíslice. Ben. R. 45; Cf. Interl. 52.

48. 9. Wē anfēngun (W. onfēngon), Drihten, þine mildheortnesse (W. -nysse) on þām (W. *omits*) midlene þines temples.

Ben. R. 83, 84; Cf. Interl. 89.

50. 16, 17. Hwȳ cwyst þū mīne rihtwísnesse, and hwȳ nimest þū mīne beboda on þinne mūð? þū sōðlice hatodest rihte lāre, and āwurpe mīne word wiðæftan þē. Ben. R. 12; Cf. Interl. 13.

50. 21. Þis gē dydon, and ic swīgode. Ben. R. 26; Cf. Interl. 31.

51. 15. Drihten, geopena þū mīne weleras, and mīn mūð bodige þīn lof. Ben. R. 62; Cf. Interl. 69.

53. 1, 2, 3. See Ps. 14. 1, 2, 3.

66. 10-12. Drihten, þū fandodest ūre; þū āmeredest ūs on fȳres fandunge, swā-swā seolfor on fȳre āmered bið. Ðū ūs belæddeð on grīn; þū gesetttest gedrēfednessa on ūrum bæcum; . . . þū setttest men ofer ūre hēafda. Ben. R. 27; Cf. Interl. 32.

70. 1. Begīm þū, God, mē tō fylste; efst þū, Drihten, mē tō fultume. Ben. R. 60; Cf. Interl. 67.

73. 22, 23. Tō nāhte ic wæs gehworfen, and ic hit nyste; ic

40. 10. Iustitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi. . . .

44. 22. . . . † Propter te morte tota die officimur; aestimati sumus ut oves occisionis.

47. 7. . . . Psallite sapienter.

48. 9. Suscepimus, Deus, misericordiam tuam in medio templi tui.

50. 16, 17. . . . Quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et proiecisti sermones meas post te.

50. 21. Haec fecisti, et tacui. . . .

51. 15. Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

66. 10-12. . . . Probasti nos, Deus; igne nos examinasti, sicut igne examinatur argentum; induxisti nos in laqueum; posuisti tribulationes in dorso nostro; imposuisti homines super capita nostra. . . .

70. 1. Deus, in adiutorium meum intende; Domine, ad adiuvandam me festina.

73. 22, 23. . . . Ad nihilum reductus

- eom geworden swilce nȳten mid þē, and ic, þēah, symle mid þē. Ben. R. 29; Cf. Interl. 34.
76. 10. Mannes gepanc þē geandet. Ben. R. 24; cf. Interl. 29.
84. 1-3. See Ben. R. 17.
86. 17. Geblēdsod pū eart, Drihten ælmihtig, þe mē on pysse ðēnunge gefultumadest and gefrēfrodest. Ben. R. 60; cf. Interl. 66.
88. 15. Anhafen ic wæs, genyperod and gescend. Ben. R. 29; cf. Interl. 34.
94. 11. God cann manna gepōhtas. Ben. R. 24; cf. Interl. 29.
95. 7, 8. Gyf gē tō-dæg Godes stefne gehȳren, nellen gē elciende ēowere heortan āhyrdan. Ben. R. 2; cf. Interl. 2.
106. 1. Andettað Drihtne, forþanþe hē is gōd, forþanþe his mildheortnes is on ēcnesse. Ben. R. 28; cf. Interl. 33.
115. 1. Nā ūs, Drihten, nā ūs, ac pīnum naman sele pū wulder. Ben. R. 4; cf. Interl. 4.
119. 62. Tō middre nihte ic ārās, Drihten, þē tō andettenne. Ben. R. 40; cf. Interl. 48.
119. 71. Gōd mē is þæt pū mē genyperadest, þæt ic leornige pīne bebode. Ben. R. 29; cf. Interl. 34.
119. 147. Ic eom gebīged æghwær and genyperad. Ben. R. 31; cf. Interl. 36.
119. 116. Drihten, onfōh mīn æfter pīnum behāte, and (W. omits) ic libbe (W. lybbe); and ne gescend (W. -scynd) pū mē on mīnre anbīdunge (W. and-). Ben. R. 101; cf. Interl. 98.
- sum, et nescivi; ut iumentum factus sum apud te, et ego semper tecum.
76. 10. † Quia cogitatio hominis confitebitur tibi. . . .
86. 17. . . . † Benedictus es, Domine Deus, qui adluvist me, et consolatus es me.
88. 15. . . . † Exaltatus sum, et humiliatus, et confusus.
94. 11. † Dominus novit cogitationes hominum [quoniam vanae sunt].¹
95. 7, 8. Hodie si vocem eius audieritis, nolite obdurare corda vestra.
106. 1. Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia eius.
115. 1. Non nobis, Domine, non nobis, sed nomini tuo da gloriam.
119. 62. Medio nocte surgebam ad confitendum tibi. . . .
119. 71. † Bonum mihi quod humiliasti me, ut discam mandata tua.
119. 107. † Incurvatus et humiliatus sum usquequaque. . . .
119. 116. † Suscipe me, Domine, secundum eloquium tuum, et vivam; et non confundas me ab expectatione mea.

¹ Not translated.

119. 164. Seofonsiðum on dæg ic þē, Drihten, herede, and þīn lof sǣde. Ben. R. 40; cf. Interl. 48.
131. 1. See Ben. R. 18.
131. 1, 2. Drihten, nis mīn heorte onhafen, nē mīne ēagan upābrōdene, nē ic ne fērde on mǣrðum, nē wundorlice mid getote ne bode. . . . Gif ic ēaðmōdlice mē sylfne ne understōde, ac mīn mōd on mōdignesse anhōfe, āgyld þū mē, Drihten, mid biternesse lēan, swā-swā mōdor dēp hyre bearne, þonne hīo hit fram hire brēosta gesoce wenep. Ben. R. 22; cf. Interl. 27.
138. 1. On engla gesihðe ic singe ðē. Ben. R. 45; cf. Interl. 52.
139. 2. Drihten, þū angēte mīne geþōhtas feorrene. Ben. R. 24; cf. Interl. 29.
140. 11. Se ofersprecola wer ne p̃yhð ofer eorðan. Ben. R. 30; cf. Interl. 35.

PROVERBS.

4. 21. See Ben. R. 18.
4. 24. See Ben. R. 17.
10. 19. On mænigfealdre sprāce ne bið syn forbogen. Ben. R. 21; 30; cf. 18, and Interl. 26; 35.
12. 20. See Ben. R. 17.
15. 3. Godes gesyhða behealdað ægðer ge gōde and yfele. Ben. R. 25; cf. Interl. 30.
16. 25. Sume wegas syndan þe mannum s̃yn rihte geþūhte, þāra ænde, þeah, besencð on helle grunde. Ben. R. 25; cf. Interl. 30.

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| 119. 164. Septies in die laudem dixi tibi. . . . | 139. 2. † Intellexisti cogitationes meas a longe. . . . |
| 131. 1, 2. † Domine, non est exaltatum cor meum, neque elati sunt oculi mei, neque ambulavi in magnis, neque in mirabilibus super me. Si non humiliter sentiebam, sed exaltavi animam meam, sicut ab ablatus super matre sua, ita retribues in animam meam. . . . | 140. 11. † Vir linguosus non dirigitur super terram. . . . |
- PROVERBS.
- | | |
|--|---|
| 138. 1. . . . In conspectu angelorum psallam tibi. | 10. 19. † In multiloquio non effugitur (effugies) peccatum. . . . |
| | 15. 3. . . . † Oculi Domini speculantur bonos et malos. |
| | 16. 25. † Sunt viæ quæ videntur hominibus rectæ, quarum finis |

18. 2. Ðām dyseġan ne mæg mon nā mid wordum ġestȳran.
Ben. R. 13; cf. Interl. 15.
18. 21. Dēað and lif on þære tungan handa.¹ Ben. R. 21; cf. Interl. 26.
20. 13. *See* Ben. R. 17.
23. 14. Sleah þin[n]e sunu mid ġyrde, þonne ālȳst þū his sāule from dēaðe. Ben. R. 14; cf. Interl. 15.
24. 30. *See* Ben. R. 17.

ECCLESIASTES.

7. 4, 7. *See* Ben. R. 18.

ISAIAH.

53. 7. *See* Ben. R. 17.
58. 9. *See* Ben. R. 3.
65. 24. *See* Ben. R. 3.
64. 4. *See* 1 Cor. 2. 9.

EZEKIEL.

18. 23. *See* Ben. R. 19.
33. 11. Ne wilneġe ic ȳæs synfullan dēaðes, ac þæt hē ġecyrre, and lif āġe. Ben. R. 4; cf. Interl. 5.
34. 3. Þæt ġē fættas ġesāwan, þæt ġē ġecuran; (and þæt wan-hāl wæs and ālōwed, þæt ġē āwurpan).² Ben. R. 51; cf. Interl. 58.

DANIEL.

1. 12. *See* Ben. R. 17.

usque ad profundum inferni demergit.

EZEKIEL.

18. 2. † Stultus verbis non corrigitur. . . .
18. 21. † Mors et vita in manibus linguae. . . .
23. 14. † Percute filium tuum virga, et liberabis animam eius a morte.
33. 11. † . . . Nolo mortem peccatoris, sed ut convertatur, et vivat. . . .
34. 3. † . . . Quod crassum videbatis assumebatis, (et quod debile erat proiciebatis).² . . .

¹ The translation seems to be rather of the Vulg. *mans.*

² Not from the Bible.

TOBIT.

1. 20. *See* Ben. R. 17.
 4. 7. *See* Ben. R. 17.
 4. 14. *See* Ben. R. 17.
 4. 16. Ne dō pū ōprum pæt pū nelle pæt pē sylfum gedōn sȳ
 (W. pæt man ðē sylfum dō). Ben. R. 111; cf. 16, and Interl. 103.
 † Ðæt pū nelle pæt pē sylfum gedōn sȳ, ne dō pū pæt
 ōprum. Ben. R. 130; cf. Interl. 115.

• WISDOM OF SOLOMON.

1. 11. *See* Ben. R. 17.

ECCLESIASTICUS.

4. 7, 26. *See* Ben. R. 18.
 6. 37. *See* Ben. R. 18.
 7. 30, 38. *See* Ben. R. 17.
 18. 16, 17. . . . pæt sēo gōde antswaru sȳ ouer ðā sēlestan
 selene. Ben. R. 55; cf. Interl. 62.
 18. 30. Ne far ðū æfter pīnum lustum. Ben. R. 25; cf. Interl. 30.
 18. 30. Gecyr pū fram pīnum lustum. Ben. R. 24; cf. Interl. 30.
 21. 23. Se stunta on lehtre his stefne geuferað. Ben. R. 30; cf.
 18, and Interl. 21; 35.
 32. 24. Eall pæt pū dō, dō hit mid gepeahte; ponne ne gehrēoweð
 hit pē nā. Ben. R. 16; cf. Interl. 19.
 37. 32-34. *See* Ben. R. 17.

MATTHEW.

3. 9. *See* Ben. R. 18.
 5. 11. *See* Ben. R. 17.
 5. 22. *See* Ben. R. 17.

TOBIT.

4. 16. Quod tibi non vis fieri, alteri
 ne feceris.

ECCLESIASTICUS.

18. 16, 17. . . . † Sermo bonus super
 datum optimum. . . .

18. 30. Post concupiscentias tuas non
 eas. . . .

18. 30. . . . † Et a voluntatibus tuis
 avertere.

21. 23. † Stultus in risu exaltat vocem
 suam. . . .

32. 24. . . . † Omnia fac cum consilio,
 et post factum non poenitebis.

5. 34. *See* Ben. R. 17.
5. 39-41. Þonne þū geslegen sīe on ān gewenge, wænd þæt ððer tō; ðām þe þīne tunecan þē benāeme, læt þinne wæfels tō; genēadod tō ānre mīle gange, gang willes twā. Ben. R. 27, 28; cf. Interl. 32.
5. 44. *See* Ben. R. 17; 18; 19.
6. 10. *See* Ben. R. 25.
6. 12. Drihten, forgif ūs ūre synna, swā-swā wē forgifað þām þē wið ūs gyltað. Ben. R. 38.
6. 33. Sēcað ærest Godes rīce and his rihtwīsnesse; hē ēow gifeð eal þæt gē bepurfan. Ben. R. 14; cf. Interl. 16.
7. 3. Þū gesāwe gehwæde mot on þīnes brōðor ēage, and ne gesāwe þone mæstan cyp on þīnum āgenum ēagan. Ben. R. 12; cf. Interl. 13.
7. 14. Ancsum and nearu is se weg þe tō life læt. Ben. R. 20; cf. Interl. 24.
7. 24. Se þe gehyrð þās mīne word, and hī mid weorcum gefylð, ic hine gelicene læte wīsum were, ðe ofer fæstum stāne bytlode; flōdas cōman, windas blēowan, and þæt hūs swiðlice gespurnun, and hit nō fēol, for-ðy-þe hit gestapelod wæs ofer fæstum stāne. Ben. R. 4; cf. Interl. 4, 5.
9. 12. Þā hālan læces nē lācnunga ne behōfiað, ac þā untru-man. Ben. R. 50; cf. Interl. 57, 58.
10. 22. *See* Matt. 24. 13.
10. 37. *See* Ben. R. 17.

MATTHEW.

5. 39-41. . . . † Qui percussi in maxillam, praebeant et aliam; auferenti pallium dimittunt et pallium; angariati milliaro, vadunt et duo.
6. 12. . . . Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
6. 33. † Primum quaerite regnum Dei et iustitiam eius, et haec omnia adficientur vobis.
7. 3. † Et qui in fratris tui oculo festucam videbas, in tuo trabem non vidisti.
7. 14. † Angusta via est quae ducit ad vitam. . . .
7. 24. . . . † Qui audit verba mea haec, et facit ea, similabo eum viro sapienti, qui aedificavit domum suam supra petram; . . . venerunt flumina, flaverunt venti, et impeerunt in domum illam, et non cecidit; fundata enim erat super petram.
9. 12. . . . † Non est opus sanis medicus, sed male habentibus.

12. 38. *See* Ben. R. 18.
 16. 24. *See* Ben. R. 16.
 18. 6. . . . þe geæbylið enne þāra læstena þe on God behyegað.
 Ben. R. 55; cf. Interl. 62.
 18. 12, 13. *See* Ben. R. 51.
 23. 3. Þæt þæt hīe ēow secgan, dō gē þæt; and þæt þæt hīe
 dōn, ne dōn gē þæt. Ben. R. 18; cf. Interl. 22.
 24. 13. Se ðe purhwunað op ende, hē bið gehealden. Ben. R. 27; cf.
 Interl. 32.
 24. 44. *See* Ben. R. 17.
 24. 47. Sōþ is þæt ic secge (W. *ins.* ēow): Ofer ealle his gōd
 hē hine tō ealdre for his gedrēoge gesette (W. gesette for his
 gedrēoge). Ben. R. 123; cf. Interl. 109.
 25. 35. Ic wæs cuma, and gē onfēngon mīn (W. mē under-
 fēngon). Ben. R. 80, 81; cf. Interl. 87.
 25. 36. Untrum ic wæs, and gē genēosedan mē. Ben. R. 60; cf.
 17, and Interl. 67.
 25. 40. Þæt gē ānum þām læstan, þe mīne synd, dydon, þæt gē
 dydon mē. Ben. R. 60; cf. Interl. 67.
 26. 50. Frēond, tō hwȳ (W. hwig) cōm pū? Ben. R. 105; cf.
 Interl. 100.

MARK.

9. 41. *See* Matt. 18. 6.

LUKE.

9. 23. *See* Matt. 16. 24.
 10. 16. Se þe ēow gehȳrð, hē gehȳrð mē; and se þe ēow mis-
 hȳrð, hē mishȳrð mē. Ben. R. 19; cf. 20, and Interl. 23, 24.
 18. 6. † Qui scandalizaverit unum de pusillis (qui in me credunt¹) . . . me. . . .
 23. 3. † Quae dicunt facite; quae au- 25. 40. . . . † Quod fecistis uni de his
 tem faciunt facere nolite. . . . minimis meis, mihi fecistis.
 24. 13. † Qui perseveraverit usque in 26. 50. . . . Amice, ad quid venisti? . . .
 finem, hic salvus erit.
 24. 47. † Amen dico vobis: Super omnia bona sua constituet eum. LUKE.
 25. 35. . . . † Hospes fui, et suscep- 10. 16. Qui vos audit me audit; (et
 tis me. qui vos spernit me spernit¹). . . .

¹ Ben. R. omits.

10. 27. *Ærest mon sceal God lufian of ealre heortan, and of eallum mōde, and of eallum mægene; and æfter þon his nýhstan swā-swā hine sylfne.* Ben. R. 16.
11. 28. *See* Ben. R. 18.
12. 5. *See* Ben. R. 17.
14. 11. *Ælc þe hine anhefð, hē bið geneoperad, and ælc þe hine mid ðaðmōdnesse geneoperað, hē bið mid weorðmynte onhafen.* Ben. R. 22; cf. Interl. 27.
15. 4, 5. *See* Ben. R. 51.
18. 13. *Drihten, ne eom ic wyrðe, ic synfulla, þæt ic mīne ēagan tō heofenum āhebbe.* Ben. R. 31; cf. Interl. 36.
18. 14. *See* Luke 14. 11.
19. 14. *See* Ben. R. 18.
21. 34. *Warniað þæt ēowere heortan ne sýn ofersýmede mid oferfýlle.* Ben. R. 64; cf. Interl. 71.

JOHN.

5. 30. *See* Ben. R. 18.
6. 38. *Ne cōm ic tō þī þæt ic mīnne āgenne willan worhte, ac þæs þe mē hider sende.* Ben. R. 20; cf. Interl. 24; 31.
 || *Ne cōm ic tō þý þæt ic mīnne willan worhte, ac þæs þe mē hider āsænde.* Ben. R. 26.
12. 35. *Yrnað and onettað þā-hwīle-ðe gē lifes lēoht habban, þý-læs-ðe deaðes þýstra ēow gelæccen.* Ben. R. 2; cf. Interl. 2.

ACTS.

2. 45. *Æghwylcum wæs geseald swā-swā hē behōfode and nēode hæfde.* Ben. R. 92; cf. Interl. 92.

10. 27. . . . † *Imprimis, Dominum Deum diligere ex toto corde, tota anima, tota virtute; deinde, proximum tamquam seipsum.*
14. 11. . . . *Omnis qui se exultat humiliabitur, et qui se humiliat exaltabitur.*
18. 13. . . . † *Domine, non sum dignus, ego peccator, levare oculos meas ad caelos. . . .*

JOHN.

6. 38. . . . † *Non veni facere voluntatem meam, sed eius qui misit me.*
12. 35. . . . † *Currite dum lumen vitae habetis, ne tenebrae mortis vos comprehendant. . . .*
21. 34. . . . † *Videte ne graventur corda vestra in crapula. . . .*

ACTS.

2. 45. . . . † *Dabatur singulis prout cuique opus erat.*

4. 32. Sȳn heom ealle ping gemæne. Ben. R. 57; cf. Interl. 64.
 4. 35. Ælcan ænlypium wæs geseald be ðam þe hē behōfade.
 Ben. R. 57; cf. Interl. 64.
 5. 1–11. See Ben. R. 95.

ROMANS.

2. 4. Wāst þū ðe nāst þæt Godes gepȳld þē tō dædbōte gelaþap?
 Ben. R. 4; cf. Interl. 5.
 8. 15. Gē onfēngon bearna gewīscinge gāst, on þæm wē clypiað:
 Abba, þæt is Fæder. Ben. R. 10; cf. Interl. 11.
 8. 37. Wē oferswīðredon on þysum eallum, purh pone þe ūs
 lufode. Ben. R. 27.
 12. 10. . . . þæt hī him betweoh (W. betwȳnan) ārweorðnesse
 (W. -wurðnysse) healdan, and mid ārweorðnesse (W. -wurð-
 nysse) hī (W. hig) gemōten (W. -on). Ben. R. 117; cf. Interl. 106.
 13. 11. Nū is tīma þæt wē of slæppe ārīsen. Ben. R. 2; cf.
 Interl. 2.

1 CORINTHIANS.

2. 9. . . . þæt mennisc ēage for hire mārðe micelnesse gesēon ne
 mihte, nē mannes ēare gehȳran, nē on mannes heortan ne
 āstāh ðe God ælmihtig gegearwað eallum þām þe hine lufiað.
 Ben. R. 19; cf. Interl. 22, 23.
 4. 12. See Ben. R. 28.
 5. 5. Sī þus gerād man sceoccan betāht tō flæsces forwyrd, tō
 þȳ þæt se gāst on Godes dōme gehealden sȳ. Ben. R. 50; cf.
 Interl. 57.

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| 4. 32. . . . † Omniaque omnibus sint
communia. | 12. 10. . . . Honore invicem prae-
venientes. |
| 4. 35. . . . † Dividebatur singulis
prout culque opus erat. | 13. 11. . . . Hora est iam nos de som-
no surgere. . . . |

ROMANS.

2. 4. . . . † An nescis quia patientia
 Dei ad poenitentiam te adducit?
 8. 15. . . . Accepistis spiritum adop-
 tionis filiorum, in quo clamamus:
 Abbe, Pater.
 8. 37. † Sed et in his omnibus super-
 amus, propter eum qui dilexit nos.

1 CORINTHIANS.

2. 9. . . . † Quod oculus non vidit,
 nec auris audivit, nec in cor homi-
 nis ascendit quae praeparavit Deus
 his qui diligunt eum.
 5. 5. † Traditum huiusmodi homi-
 nem Satanæ in interitum car-
 nis, ut spiritus salvus sit in die
 Domini. . . .

5. 13. *Āfyrtrað þone yfelan fram ðow.* Ben. R. 53; cf. Interl. 60.
 6. 7. *See* Ben. R. 17.
 7. 7. *Ānra gehwylc hæfð syndrige gyfe fram Gode, sume furðor þonne sume.* Ben. R. 64; cf. Interl. 71, 72.
 7. 15. *Gif se getrēowlēasa gewīte, hē gewīte.* Ben. R. 53; cf. Interl. 60.
 9. 27. *See* Ben. R. 11; 16; cf. Interl. 13.
 15. 10. *Þurh Godes gife ic eom þæt þæt ic eom.* Ben. R. 4.

2 CORINTHIANS.

2. 8. *Sȳ on þone synnigan brōðor sēo sōðe lufu ācȳd and gefæstnod.* Ben. R. 51; cf. Interl. 58.
 9. 7. *Þæne glædan hȳran God lufað.* Ben. R. 20; cf. Interl. 25.
 10. 17. *Se þe wuldrige, wuldrige on God ælmihtigne, and nō on hine sylfne.* Ben. R. 4; cf. Interl. 4.
 11. 26. *See* Ben. R. 28.

GALATIANS.

3. 28. *Ge þēow ge freoh, ealle wē synd Crīste ān.* Ben. R. 13; cf. Interl. 14.
 5. 16. *See* Ben. R. 18.
 5. 20, 26. *See* Ben. R. 18.

EPHESIANS.

4. 26. *See* Ben. R. 17; 19.

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| 5. 13. . . . Auferte malum ex vo- | 9. 7. . . . † Hilarem datorem diligit |
| bis. . . . | Deus. |
| 7. 7. . . . † Unusquisque proprium | 10. 17. † Qui gloriatur, in Domino |
| habet donum ex Deo, alius sic, alius | gloriatur. |
| vero sic. | |
| 7. 15. . . . † Infidelis si discedit, dis- | |
| cedat. . . . | |
| 15. 10. † Gratia Dei sum id quod | 3. 28. . . . † Sive servus, sive liber, |
| sum. . . . | omnes in Christo unum sumus. |

GALATIANS.

2 CORINTHIANS.

3. 8. . . . † Confirmetur in eo chari-
tas.

PHILIPPIANS.

2. 8. Hē wearð gehýrsum tō þī þæt hē willes dēað prōwade.
Ben. R. 26; cf. Interl. 31.

COLOSSIANS.

3. 25. Mid Gode nis anfangennes nānra hāda. Ben. R. 13; cf.
Interl. 14.

1 THESSALONIANS.

5. 15. *See* Ben. R. 17.

1 TIMOTHY.

3. 8. *See* Ben. R. 17.
3. 13. Se þe wel þēnað, hē gōdne wyrðscipe him sylfum ge-
strýnð. Ben. R. 54; cf. Interl. 54.
5. 1, 2. *See* Ben. R. 18.
5. 2, 22. *See* Ben. R. 18.

2 TIMOTHY.

2. 4. *See* Ben. R. 17.
2. 23, 24. *See* Ben. R. 18.
4. 2. Þrēa, and wītna, and hālsa, and cīd. Ben. R. 13; cf. Interl. 14.

HEBREWS.

13. 7. *See* Ben. R. 18.

JAMES.

1. 13, 14, 17. *See* Ben. R. 17.
5. 16. *See* Ben. R. 18.

1 PETER.

1. 22. *See* Ben. R. 17.
2. 19. *See* Ben. R. 16.
3. 9. *See* Ben. R. 17; 28.

PHILIPPIANS.

2. 8. . . . † Factus est obediens usque
ad mortem. . . .

COLOSSIANS.

3. 25. . . . Non est personarum ac-
ceptio apud Deum.

1 TIMOTHY.

3. 13. † Qui bene ministraverit gra-
dum bonum sibi acquivit. . . .

2 TIMOTHY.

4. 2. . . . Argue, obsecra, increpa. . . .

2 PETER.

2. 13. *See* Ben. R. 16, 17.

1 JOHN.

4. 1. . . . þæt man (W. mon) georne fundige hwæðer nig mid
Godes gāste āfyllyde (W. -ede) sȳn. Ben. R. 96 ; cf. Interl. 95.

REVELATION.

2. 11. Se þe hlystes ēaran hæbbe, gehȳre hwæt þæt Hālig Gāst
tō eallum þām ðe tō Gode gelaðede sȳn cwið. Ben. R. 2 ; cf.
Interl. 2.

1 JOHN.

REVELATION.

4. 1. . . . † Probate spiritus si ex Deo sunt. . . .	2. 11. † Qui habet aures audiendi, audiat quid Spiritus dicat eccle- sias. . . .
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THE BENEDICTINE OFFICE

EXODUS.

14. 22 ff. *See* B. O. 56.

PSALMS.

27. 8. Mīn Drihten, bēo mīn fultum. B. O. 81.

63. 1. Mīn Drihten, tō þē ic wacige of frumlēohte. B. O. 56.

63. 6, 7. On dægrēd ic smēade ymbe þē, forðāmpe ðū wære mīn fultum. B. O. 56.

119. 62. Tō middre nihte ic ārās, Drihten. B. O. 78.

119. 164. Seofonsiðon on dæg ic sang ðē, Drihten, tō lofe and tō weorðunge. B. O. 55.

124. 8. Ūre fultum is God, þe gescēop and geworhte heofonas and eorðan and ealle gesceafta. B. O. 81.

MATTHEW.

26. 20, 26–29. *See* B. O. 76.

27. 31. *See* B. O. 72.

27. 35. *See* B. O. 73.

27. 50. *See* B. O. 75.

27. 57. *See* B. O. 76.

27. 60. *See* B. O. 77.

PSALMS.

57. 8. . . . † Adiuutor meus esto, Domine. . . . 119. 62. Media nocte surgebam. . . .

63. 1. Deus, Deus meus, ad te de luce vigilo. . . . 119. 164. Septies in die laudem dixi tibi. . . .

63. 6, 7. . . . † In matutinis, Domine, meditabor in te, quia fuisti adiuutor meus. . . . 124. 8. Adiutorium nostrum in nomine Domini, qui fecit caelum et terram.

MARK.

13. 35. Waciað georne, forðampe gē nyton hwænne ēower
Drihten cymð. B. O. 78, 79.

LUKE.

12. 37. Ēadige bēoð pā men þe se Hlāford wacigende gemēt
ponne hē tō cymð. B. O. 79.
23. 34. *See* B. O. 74.

ACTS.

2. 1-4. *See* B. O. 72.

1 CORINTHIANS.

10. 31. Gyf gē etan, oððon drincan, oððon elleshwæt wyrcean,
dōn þæt gē dōn dōð eall Gode panciende and herigende.
B. O. 80.

1 THESSALONIANS.

5. 17. Bēoð ā symble ēow gebiddende. B. O. 80.

1 PETER.

1. 18, 19. *See* B. O. 74.

MARK.

1 CORINTHIANS.

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| 13. 35. † Vigilate ergo, quia nescitis
quando veniet Dominus. . . . | 10. 31. † Sive enim manducatis, sive
bibitis, sive aliquid qui facitis,
omnia in gloriam Dei facite. |
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LUKE.

1 THESSALONIANS.

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| 12. 37. Beati servi illi quos, cum
venerit Dominus, invenerit vigi-
lantes. . . . | 5. 17. Sine intermissione orate. |
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OLD ENGLISH HOMILIES AND SAINTS' LIVES
(ANGELSAECHSISCHE HOMILIEN
UND HEILIGENLEBEN)

GENESIS.

2. 7, 22. *See* HL. 82.
3. 1-6, 17-19, 24. *See* HL. 82.
4. 1, 8, 25. *See* HL. 82.
4. 8. *See* HL. 60.
5. 3. *See* HL. 82.
5. 5. *See* HL. 60; 82.
5. 24. *See* HL. 83.
6. 10. *See* HL. 83.
8. 18. *See* HL. 83.
11. 4, 5, 7-29. *See* HL. 83, 84.
17. 16, 17, 19. *See* HL. 37.
19. 24, 25, 29. *See* HL. 84.
22. 1-10, 18. *See* HL. 84.
25. 20, 21, 25, 26. *See* HL. 37.
25. 24-26. *See* HL. 84.
30. 23, 24. *See* HL. 38.
35. 18. *See* HL. 38.
35. 22, 24. *See* HL. 85.
41. 46, 54. *See* HL. 85.
46. 5, 6. *See* HL. 85.
47. 11, 12. *See* HL. 85.
50. 26. *See* HL. 85.

EXODUS.

6. 20. *See* HL. 85.
8. 1, 7-12. 29. *See* HL. 85.

12. 37. *See* HL. 85.
 14. 21-31. *See* HL. 85.
 16. 14-22. *See* HL. 85.
 17. 6. *See* HL. 85.
 20. 16. Ne sæge ðū nā lēase cȳðnesse. HL. 147.
 23. 15. Ne ætȳw pū þē on mīnre gesihðe idelhende. HL. 143.
 28. 1. *See* HL. 71.

LEVITICUS.

3. 17. *See* HL. 84.

NUMBERS.

1. 47. *See* HL. 85.
 12. 1, 10, 13, 15. *See* HL. 58.
 14. 33. *See* HL. 85.

DEUTERONOMY.

8. 2. *See* HL. 86.
 9. 9. *See* HL. 82.
 31. 23. *See* HL. 86.
 34. 5-7. *See* HL. 86.

JOSHUA.

1. 1, 5. *See* HL. 86.
 10. 12-14. *See* HL. 86.
 14. 1 ff. *See* HL. 86.
 24. 29. *See* HL. 86.

JUDGES.

2. 16-18. *See* HL. 86.

1 SAMUEL.

1. 1, 5, 10, 20, 28. *See* HL. 38.
 15. 11. *See* HL. 61.

EXODUS.

20. 16. † Non falsum testimonium 23. 15. . . . Non apparebis in con-
 dices. spectu meo vacuus.

1 KINGS.

11. 7, 8, 12, 31, 35, 42, 43. *See* HL. 61.

2 KINGS.

2. 11. *See* HL. 83.

1 CHRONICLES.

1. 28. *See* HL. 84.

2 CHRONICLES.

28. 16–21. *See* HL. 53.

EZRA.

1. 1 ff. *See* HL. 87; 89.

ESTHER.

- 1–10. *See* HL. 92–101.

JOB.

1. 1 ff. *See* HL. 89.

PSALMS.

2. 2. Eorðlice kyngas and ealdormen ārison ongēan ūre Drihten and pone Hælend Crīst. HL. 89.
 11. 5. Se ðe lufað unrihtwīsnysses, hē hatað his sǣwle. HL. 7.
 19. 5. Hē gesette on ðære sunnan his scīnende geteld, and hē sylf forðstōp syððan witodlice, swā-swā ænlic brýdguma of his brýdbedde. HL. 27.
 45. 9. Sēo cwēn stent sōðlice on ðīnre swýðran hand on ofer-gyldum rēafe, . . . ænðlice ymbscrýd eall mid fāhnyssum. HL. 28.

PSALMS.

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| <p>2. 2. Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum eius.</p> <p>11. 5. . . . † Qui enim diligit iniquitatem odit animam suam.</p> | <p>19. 5. In sole posuit tabernaculum suum, et ipse tamquam sponsus procedens de thalamo suo. . . .</p> <p>45. 9. . . . Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.</p> |
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60. 11, 12. Sule ūs, lēofæ Drihten, þinne sōðan fultum on ūre dræfednesse, and dō ūs strengran, forþanðe monnes fultum is unmihtig and idel. Ac ūten wurcæn mihte on ðone almihtigæ God, and hē tō nōhte dæð ūre derigendlicæ fēond.

HL. 91.

106. 40-42. Drihten wearð yrrē mid gramen his folce, and hē onscunode his yrfwerdnesse; and hē betæhte heom on hæð-enra handum, and heora fēond sōðlice hæfdon heora gewæld; and heom swiðe dræhton þā derigendlice fýnd, and hēo wurdon iætmētte under heora handum. HL. 90.

119. 55. On niht ic wæs gemyndig þines naman, Drihten, and ic þine æ swā gehēold. HL. 51.

PROVERBS.

19. 5. . . . þæt lēasa gewita ne sceolde bēon ungewitnod.

HL. 148.

19. 9. *See* Prov. 19. 5.

20. 4. For ðæs wintres cyle nolde se āsolcena erigan; hē bedecað eft on sumera, and him ne byð nā getiðod. HL. 9.

23. 21. Sēo slāpolnys byð sōðlice gescrydd mid wācum tætticum. HL. 9.

24. 16. Seofon siðon fylð sōþlice se rihtwisa, ac hē ārist hraðe eft tō rihtwisnyse. HL. 11.

60. 11, 12. † Da nobis, Domine, auxilium de tribulatione, quia vana salus hominis. In Deo faciemus virtutem, et ipse ad nihilum deducet tribulantes nos.

tui, Domine, et custodivi legem tuam.

PROVERBS.

106. 40-42. † Et iratus est furore Dominus in populo suo, et abominatus est hereditatem suam; et tradidit eos in manus gentium, et dominati sunt eorum qui oderunt eos; et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum.

19. 5. Testis falsus non erit impunitus. . . .

20. 4. † Propter frigus piger arare noluit; mendicabit aestate, et non dabitur ei.

23. 21. . . . † Dormitatio vestietur pannis.

24. 16. Septies enim cadet iustus, et resurget. . . .

119. 55. Memor fui in nocte nominis

ISAIAH.

7. 14. Efne, mægden sceal ēacnian, and ācennen sunu, and his nome bið icwædon : God sylf is mid ūs. HL. 87.
9. 6, 7. Ūs is cild ācenned, and ūs is Sunu igyfan ; and his ealdordōm is on his eaxle ; and his nome bið ihāten Wundorlic, Rædbora, witolice strang God, and Fæder tōweardre weorlde, sōðlice sibbe Ealdor. And his kynedōm bið monigfeald, and ne bið nān ende his ēcan sibbe. HL. 87.
58. 1. Clypa, ne āblin ðū, ac āhefe ūp þīne stefne swā bēme, and cȳð mīnum folce heora synna. HL. 138.
58. 7. Brec þīnne hlāf þām hingriendan, and þā wædlan and þā ælpēodigan gelæd intō þīnum hūse. HL. 141, 142.
66. 2. His gāst wunað . . . ofer ðone ēadmōdan, and ofer þone gedēfan, and ðā ðe mid ege his bebodu gefyllað. HL. 40.

EZEKIEL.

3. 18. *See* Ezek. 33. 8.
3. 19. *See* Ezek. 33. 9.
33. 7. Of mīnum mūðe gehlystendum pū bodast hym mīne spræce of mē, næs of þē. HL. 138, 139.
33. 8. Gif pū ponne nelt þām unrihtwīsan his synna cȳðan, pū bist his sāwle scyldig. HL. 138.

ISAIAH.

7. 14. . . . Ecce virgo concipiet, et pariet filium, et vocabitur nomen eius Emmanuel.
9. 6, 7. † Puer natus est nobis, et filii datus est nobis, et factus est principatus super humerum eius; et vocabitur nomen eius Admirabilis, Consiliarius, Deus fortis, Pater futuri saeculi, Princeps pacis. Multiplicabitur eius imperium, et pacis non erit finis. . . .
58. 1. † Clama, ne cesses, quasi tuba exalta vocem tuam, et annuntia populo meo peccata eorum. . . .
58. 7. Frange esurienti panem tuum,

et egenos vagosque induc in domum tuam. . . .

66. 2. . . . Ad quem autem respiciam nisi ad pauperculum, et contritum spiritu, et trementem sermones meos ?

EZEKIEL.

33. 7. . . . † Audiens ex ore meo sermonem meum, adnuntiabis eis ex me, non ex te.
33. 8. Si me dicente ad impium: Imple, morte morieris; non fueris locutus ut se custodiat impius a via sua, ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram.

33. 9. Gif þū bȳtst þām synfullum þæt hē of his unrihtan wegum gecyrrre, and hē gecyrran nelle of his unrihtwīsnessum, hē swelt, and þū hæfst ālȳsed pine sǣwle fram his wītum.
HL. 139.

DANIEL.

3. 20, 25. *See* HL. 70.
6. 16. *See* HL. 88.

JONAH.

1. 17. *See* HL. 89.

HABAKKUK.

3. 18. Ic blissige on Drihtne, and ic fægnige on Gode mīne Hǣlende. HL. 89.

MALACHI.

1. 8, 14. Āwyrged bið se fācenfulla, se wyle Gode geoffrian wanhāl oððe blind oððe witodlice healt, and hæfð him æt hām þā hālan him sylf. HL. 35.

TOBIT.

1. 1 ff. *See* HL. 90.
2. 11. *See* HL. 90.
11. 15. *See* HL. 90.

JUDITH.

- 1-16. *See* HL. 102-114; cf. 90.

BOOK OF WISDOM.

See HL. 87.

33. 9. Si autem annuntiante te ad impium ut a vils suis convertatur, non fuerit conversus a via sua, ipse in iniquitate sua morietur, porro tu animam tuam liberasti.

HABAKKUK.

3. 18. Ego autem in Domino gaudebo, et exultabo in Deo Iesu meo.

MALACHI.

1. 8, 14. Si offeratis caecum ad immolandum, nonne malum est? et si offeratis claudum et languidum, nonne malum est? . . . Maledictus dolosus, qui habet in grege suo masculum, et votum faciens immolat debile Domino. . . . ; cf. p. 35.

ECCLESIASTICUS.

See HL. 87.

3. 20. Swā ðū mǣrra bēo on micclum geþingðum, swā ðū ēad-mōdra bēo on eallum ðingum ā, and ðū gemētst gife sēþām mildheortan Drihtne. HL. 39, 40.
3. 33. Swā-swā wāter ādwǣset witodlice þæt fyr, swā ādwǣscð sēo ælmysse ūre synna fram ūs. HL. 36.
29. 15. Behyðað þā ælmessan on þæs pearfan grēadan, and hēo gebīt for ēow tō Gode. HL. 141.

MACCABEES.

See HL. 90.

MATTHEW.

5. 3. Ēadige synd þā ðearfan, þā ðe on gāste synd pearfan, . . . hī habbað þurh þæt heofonan rīces myrhðe. HL. 45.
5. 4. Ēadige bēoð þā lðian. HL. 46.
5. 5. Ēadige bēoð þā hēofigendan. HL. 46.
5. 6. Ēadige bēoð þā men, þe . . . bēoð swiðe ofhingrode and ēac swylce ofpyrste æfter rihtwīsnysse. HL. 46.
5. 7. Ēadige bēoð þā mildheortan. HL. 47.
5. 8. Ēadige synd þā clænheortan. HL. 47.
5. 9. Ēadige bēoð þā gesihsuman, forþanðe hī synd Godes bearn. HL. 47.
5. 10. Ēadige bēoð þā hālgan, þe for rihtwīsnysse ēhtnysse prōwiað. HL. 47.

ECCLESIASTICUS.

MATTHEW.

- | | |
|---|--|
| 3. 20. Quanto magnus es, humilia te in omnibus, et coram Deo invenies gratiam. | 5. 3. Beati pauperes spiritu, quoniam ipsorum est regnum caelorum. |
| 3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis. | 5. 4. Beati mites. . . . |
| 29. 15. † Abscondite eleemosynam in sinu pauperis, et ipsa orat pro vobis ad Dominum. | 5. 5. Beati qui lugent. . . . |
| | 5. 6. Beati qui esuriunt et sitiunt iustitiam. . . . |
| | 5. 7. Beati misericordes. . . . |
| | 5. 8. Beati mundo corde. . . . |
| | 5. 9. Beati pacifici, quoniam filii Dei vocabuntur. |
| | 5. 10. Beati qui persecutionem patientur propter iustitiam. . . . |

5. 25-26. Bēo ðū eornostlice swyðe gebēogul mid gebýgedum mōde þinum wiðerwinnan, þonne þū on wege byst mid him, þē-læs-þe þīn wiðerwinna, gif ðū wiðerast wið hine, þē mid yrrē betāce þām egefullan dēman, and se dēma þē betāce his underþeoddum, and his underðeodda þēn þē gebringē on cwearterne. Sōð ic ðē secge: Ne scealt ðū of ðām cwearterne ærðanþe ðū forgelde pone endenēxtan fēorðling. HL. 4.
7. 12. Dōn gē oðrum mannum ælc ðāra þinga þe gē willan þæt hý ēow dōn. HL. 139.
10. 22. . . . þæt sē bēo hāl on ðām tōweardan life, þe hēr ðurhwunað on gōdum dædum. HL. 149.
10. 42. Þonne Drihten ūs mēde behēt, gif wē þām pearfan, þe ðæs nēod bið, geræcað cuppan fulle cōles wāteres. HL. 141.
11. 11. . . . þæt of wifa bearnum næs nān mærra man. HL. 39.
11. 28-30. Cumað endemes tō mē, gē ealle þe swincað and gē ðe synd gehefegode, and ic ēow gereordige. . . . Wegað min geoc nū on ēowrum swūrum, and leorniað æt mē þæt ic liðe eom and ēadmōd on heortan; and gē sōðlice gemētað ēowrum sāwlum reste. . . . Mīn geoc is swýðe wynsum, and min byrðen swýðe leoht. HL. 10.
- || Leorniað æt mē þæt ic swiðe liðe eom and ēadmōd on heortan, and gē habbað syððan ēowrum sāwlum reste. HL. 46.
12. 40. See HL. 89.
12. 46-50. . . . þæt his mōdor cōm him tō and his siblingas. Þā sæde him man þæt, þæt hī ðær ūte stōdon and in ne mih-

5. 25-26. † Esto consentiens adversario tuo cito, dum es in via cum illo, ne forte tradat te adversarius iudici, et iudex tradat te ministro, et in carcerem mittaris. Amen dico tibi: Non exies inde donec reddas novissimum quadrantem.
7. 12. † Omnia quaecumque vultis ut faciant vobis homines, ita et vos facite illis. . . .
10. 22. . . . † Qui perseveraverit usque in finem, hic salvus erit.
10. 42. Et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli, amen dico vobis, non perdet mercedem suam.
11. 11. . . . Non surrexit inter natos mulierum maior Ioanne Baptista. . . .
11. 28-30. Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde; et invenietis requiem animabus vestris. Iugum enim meum suave est, et onus meum leve.

ton tō him for þære micclan menigu¹ þe him ðā mid wæs. Ac hē andwyrde sōna þām secgendum þus: Lā, hwā is mīn mōdor, oððe hwā sýnd mīne gebrōðrū? Hē āstrehte þā his hand ofer his apostolas, ðus him secgende: Hēr synd mīne gebrōðru and ēac mīn mōdor; and ælc ðæra þe wyrcð mīnes Fæder willan þe wunað on heofonum, sē bið mīn brōpor, and swustor, and mōdor. HL. 31.

13. 43. And ða rihtwisan scīnað . . . swā-swā sēo sunne scīnð.
HL. 43.

15. 24. Ne eom ic nā āsend būton tō ðām scēapum Israhela hīwrædene ðā þe losedon. HL. 69.

16. 16. Þū eart Crīst, þæs lifigendan Godes Sunu. HL. 156.

16. 26. Hwæt fremað þām men, þeah-ðe hē ealne middaneard gestryne, and his sǣwul polige ēce forwyrð? HL. 149.

19. 27-29. Wē forlēton ealle þing, and þē, lēof, folgiað; hwæt gewyrð be ūs? And him andwyrde Crīst: Gē þe folgiað mē, for þī gē sceolon sittan on twelf dōmsetlum, and gē dēman sceolon eallum manncynne on þām micclan dæge æfter þām æriste, þonne ic sylf sitte on þām dōmsetle mīnes mægenþrymmes. And ælc þæra þe forlæt on þisum life nū fæder oððe mōdor, gebrōðru oððe gewustru, his wif oððe

13. 46-50. Adhuc eo loquente ad 16. 16. . . . Tu es Christus, filius turbas, ecce, mater eius et fratres Dei vivi.

stabant foris, quaerentes loqui ei. 16. 26. † Quid prodest homini si Dicit autem ei quidam: Ecce, mater universum mundum lucretur, ani- tua et fratres tui foris stant quae- mae vero suae detrimentum patia- rentes te. At ipse respondens tur? . . .

dicenti sibi, ait: Quae est mater 19. 27-29. . . . Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis quod vos qui secuti estis me, in regeneratione cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios,

13. 43. Tunc iusti fulgebunt sicut sol. . . .

15. 24. . . . Non sum missus nisi ad oves quae perierunt domus Israel.

¹ From Luke 8. 19, 'Et non poterant adire eum prae turba.'

- cildru, hūs oððe æceras, for minum naman, hē underfēhð þā mēde be hundfealdum edlēane, and þæt ēce lif. HL. 15.
20. 28. Ne cōm ic nā tō ðan on middaneard, þæt ic wolde þæt mē menn þenedon, ac þæt ic wolde mannum þēnian. HL. 156.
22. 37-39. . . . þæt æreste bebod and þæt mæste, þæt is, þæt hē lufige his Drihten mid ealre heortan, and mid eallum mōde, and mid eallum mægne.¹ And oðer bebod is pysum fulgelic, þæt is, þæt ælc man lufige his nēxtan swā hine sylfne. HL. 139.
24. 13. *See* Matt. 10. 22.
24. 42-47. Waciað eornostlice, forþanðe gē nyton on hwylcere tīde ēower Drihten cume. Wite ge þæt tō sōðan, þæt se hīredes ealdor wacian wolde, gif hē wiste þone tīman hwænne se ðeof cōme his hūs tō brecenne, and he nolde gefaþian þām þeofe nāteshwōn þæt hē underdulfe dīgellice² his hūs. Bēoð for ðī gearwe, forðanðe gē nyton on hwylcere tīde mannes Sunu cume. Hwæt wēnst þū lā, hwā is getrēowe ðeow and snotor, þone ðe se hlāford sette ofer his hīrede, þe him dō heora mete on rihtne tīman? Eadig bið sē ðeowa, gif hē swā dēp geornlice, þonne se hlāford ongēan cymð. Ic cwepe tō sōðan þæt hē hine geset ofer ealle his gōd. HL. 49, 50; 51-57.
25. 35. Ic wæs cuma, and gē onfēngon mē. HL. 147.

aut agros, propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.

20. 28. † Non veni ministrari, sed ministrare. . . .
22. 37-39. . . . Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua; hoc est maximum et primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut teipsum.
24. 42-47. Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit. Illud autem scitote, quoniam si sciret paterfamilias qua hora fur

venturus esset, vigilaret utique, et non sineret perfodi domum suam. Ideo et vos estote parati, quia quia nescitis hora Filius hominis venturus est. Quis, putas, est fidelis servus et prudens, quem constituit dominus suus super familiam suam, ut det illis cibum in tempore? Beatus ille servus quem, cum venerit dominus eius, invenerit sic facientem. Amen dico vobis quoniam super omnia bona sua constituet eum.

25. 35. . . . † Hospes eram, et suscepistis me.

¹ From Mark 12. 30; Luke 10. 27.

² digolice, p. 54.

26. 22. Heora æghwylc be heom sylfum synderlice þus cwæð :
Ac ic hit, Drihten, eom ? HL. 162.
26. 24. Wā ðām þē purh þæne bið mannes Sunu tō dēaðe ge-
seald ; miccle him wære betere þæt he næfre on ðās woruld
ācenned ne wære. HL. 161.
26. 25. Sægest þū, lāreow, þæt ic hit sý ? Þā cwæð hē, Crīst,
him tō andsware : Þæt þū cwæde. HL. 162.
27. 5. *See* HL. 59 ; 149 ; 158.
28. 11-13, 15. Hī cōmon þā and cýddon þæt Crīst ārās of dēaðe.
and þā hēafodmenn sōna on synderlicum geþeahthe pone sceat
him sealdon, and bēadon þæt hi sēdon þæt þæs Hælendes lic
him wurde forstolen, mid-ðām-þe hī befūlon fæste on slæpe.
Hī namon pone sceatt. HL. 78, 79.

MARK.

4. 20. . . . þæt þæt gōde sād þe God sǣwð on mancynne, sum
berð prittigfealdne wæstm, sum syxtigfealdne, sum hund-
fealdne. HL. 21.
12. 30. *See* Matt. 22. 37-39, note.
13. 37. Ðæt þæt ic ēow secge, þæt ic secge eallum mannum.
HL. 5.
14. 21. *See* Matt. 26. 24.

26. 22. . . . Coeperunt singuli dicere:
Numquid ego sum, Domine ?
26. 24. . . . Vae autem homini illi
per quem Filius hominis tradetur;
bonum erat ei si natus non fuisset
homo ille.
26. 25. . . . Numquid ego sum, Rabbi ?
Ait ille: Tu dixisti.
28. 11-13, 15. . . . Ecce quidam de
custodibus venerunt in civitatem,
et nuntiaverunt principibus sacer-
dotum omnia quae facta fuerant.
Et congregati cum senioribus, con-

silio accepto, pecuniam copiosam
dederunt militibus, dicentes: Di-
cite quia discipuli eius nocte vene-
runt, et furati sunt eum, nobis
dormientibus. At illi, accepta pe-
cunia. . . .

MARK.

4. 20. . . . Et fructificant, unum tri-
ginta, unum sexaginta, et unum
centum.
13. 37. Quod autem vobis dico, om-
nibus dico. . . .

LUKE.

1. 5, 7, 24. *See* HL. 38.
 1. 27. *See* HL. 84.
 1. 34. Hū mæg ðis gewurðan, þonne ic weres ne brūce?
 HL. 32.
 7. 28. *See* Matt. 11. 11.
 7. 37, 38. Sum synful wif iu . . . gesōhte Crīstes fēt, and mid
 swiðlicum wōpe his fēt āpwōh, and mid hyre fexe wipode,
 and gelōme hī cyste, liegende æt his fōtum, and mid dēor-
 wyrðre sealfe hī syððan smyrode. HL. 41.
 8. 19. *See* Matt. 12. 46–50, note.
 10. 27. *See* Matt. 22. 37–39, note.
 10. 34. Cōm tō pām forwundodum, and his wunda gewrāð,
 and geworhte him sealfe of wine and of ele, and wæh hine
 syððan hām tō his inne, and hæfde his gȳmene. LH. 47.
 12. 35. Bēon ēowre lendena ymbgyrde, and bēon lēhtfatu on
 ēowrum handum byrnende. HL. 17.
 12. 38. Gif se hlāford cymð on þære ððre wæccan, oððe on ðære
 priddan, and hē swā gemēt his þeowan dōnde, þonne bēoð hī
 ēadige. HL. 52.
 16. 16. Sēo ealde æ wunode, and witegan ēac swylce, oþ
 Iohannes tīman. HL. 16.
 21. 34. Warniað þæt ēowre heortan ne bēon gehefegode on
 oferfylle and on druncennesse. HL. 141.

LUKE.

- | | |
|---|---|
| 1. 34. . . . Quomodo fiet istud, quoniam virum non cognosco? | vinum; et, imponens illum in iumentum suum, duxit in stabulum, et curam eius egit. |
| 7. 37, 38. Et ecce, mulier quae erat in civitate peccatrix, ut cognovit quod accubisset in domo Pharisaei, attulit alabastrum unguenti; et stans retro secus pedes eius, lacrymis coepit rigare pedes eius, et capillis capitis sui tergebat, et osculabatur pedes eius, et unguento ungebat. | 12. 35. † Sint lumbi vestri procincti, et lucernae ardentes in manibus vestris. |
| 10. 34. Et appropians alligavit vulnera eius, infundens oleum et | 12. 38. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi. |
| | 16. 16. Lex et prophetae usque ad Ioannem. . . . |
| | 21. 34. † Cavete ne graventur corda vestra in crapula et ebrietate. . . . |

JOHN.

3. 29. Se ðe hæfð brýde, hē is se brýdguma. HL. 27; cf. 83.
 4. 34. Mīn mete is witodlice þæt ic wyrce æfre mīnes Fæder willan se ðe mē āsende. HL. 46, 47.
 10. 16. Ic hæbbe oðre scēp þe sōðlice ne synd of pysre ēowde; and þā ic sceall lēdan, and hī mīne stemne gehȳrað; and byð ān ēowd and ān hyrde. HL. 69.
 11. 45. See HL. 66.
 11. 47–54. . . . þæt þā bisceopealdras and þā Farisei embe ūrne Drihten ræddon on heora gepeahte him betwȳnan, and cwædon: Hwæt mage wē lā dōn, nū þes man pus wyrceð swā fela tǣcna? Gyf we hyne forlætað swā, þōnne gelyfað ealle menn endemes on hyne, and cumað þā Rōmaniscan lēoda, and ūre land gegāð, and ūre cyn ādȳlgiað. And heora ān cwæð þā, Caiphas gehāten, se wæs sǣcerd on þām gēare: Nyte gē nān þing, nē gē ne pencað þæt ūs fremað þæt ān man swelte for folce, and nāteshwōn ne losige eall sēo mǣgð tōsomne? . . . Hē ne sǣde nā þis of his āgenum andgyte, ac hē openlice witegode, forðampe hē wæs sǣcerd gesett tō þām gēare, þæt ūre Hǣlend sceolde sweltan for þēode, and nā for þēode ānre, ac ēac swilce gegaderian Godes bearn on ān, þe ær wāron tōstencte. Of þām dæge eornostlice hī ānrædlice pōhton þæt hī hyne ofslōgon, and swiðe þæs cēpton. Se

JOHN.

3. 29. Qui habet sponsam sponsus est. . . .
 4. 34. . . . Meus cibus est ut faciam voluntatem eius qui misit me. . . .
 10. 16. Et alias oves habeo quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient; et fiet unum ovile et unus pastor.
 11. 47–54. Collegerunt ergo pontifices et Pharisaei concilium, et dicebant: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum, et venient Romani, et tollent

nostrum locum et gentem. Unus autem ex ipsius, Caiphas nomine, cum esset pontifex anni illius, dixit eis: Vos nescitis quidquam, nec cogitatis quia expedit vobis ut unus moriatur homo pro populo, et non tota gens pereat. Hoc autem a semetipso non dixit; sed, cum esset pontifex anni illius, prophetavit quod Iesus moriturus erat pro gente; et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum. Ab illo ergo die cogitaverunt ut interficerent eum. Iesus ergo iam non in palam ambulabat apud

Hælend þā nolde syððan openlice faran mid þām Iudeiscum, ac fērde him þanon tō ānum wēstenum earde, wið þā burh Effrem, and hē þær wunode mid his discipulum. HL. 65, 66.

¶ Hī cwædon on heora geþeahte him betwȳnon þus: [*The rest as above, save that and ūre cyn ādȳlgiað is omitted; the following sentence reads, Caiphas se sǣcerd cwæð tō ðām Iudeiscum; and after tōstenete it reads: . . . þæt þā Iudeiscan of þām dæge pōhton þæt hī Crīst ofslōgon, etc.*].

HL. 67-71.

11. 57. . . . þæt þā bisceopealdras þæt geban setton, þæt swā-hwā-swā wiste hwær hē wære tō sōðan, þæt hē hyt cȳdde, þæt hī hyne gelæhton. HL. 67.

13. 1-27, 30. *Ær ðām symbeldæge þāra ēastrona, þe hī on ðære ealdan æ weorðodon, þā wiste se Hælend þæt sēo tid cōm þæt hē of ðysum middanearde on heofonas tō godfæder fēran wolde. . . . Hē, Drihten, lufode his þā hālgan, þā ðe on ðysum middanearde wæron. . . . Se ealda fēond . . . sænde þā hine sylfne on ðæs mannes heortan þe Iudas wæs gehāten (. . . þæt se dēofol hīt sænde on ðæs mannes heortan, þe Iudas wæs gehaten), and hine lārde þæt hē sceolde Drihten tō deaðe belæwan. Hē wiste þæt him Godfæder eall on his handa and on his anwealde gesealde. . . . And hē wiste þæt hē fram Godfæder on middanearde āsended*

Iudaeos, sed abiit in regionem iuxta desertum, in civitatem quae dicitur Ephrem, et ibi morabatur cum discipulis suis.

11. 57. . . . Dederant autem pontifices et Pharisei mandatum, ut si quis cognoverit ubi sit, indicet, ut apprehendant eum.
13. 1-27, 30. † Ante diem festum paschae sciens Iesus quia venit hora eius ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo. . . . Et coena facta, cum diabolus iam misisset in cor ut traderet eum Iudas Simonis Iscariotae, sciens quia omnia dedit ei Pater in manu sua et quia a Deo

exiit, et ad Deum vadit, surgit a coena, et posuit vestimenta sua; et, cum accepisset linteam, praecinxit se. Deinde misit aquam in pelvīm, et coepit lavare pedes discipulorum, et extergere linteo quo erat praecinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes? Respondit Iesus, et dixit ei: Quod ego facio tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in aeternum. Respondit ei Iesus: Si non laverote, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et

wæs, and þætte hē eft tō Godfæder fēran wolde. . . . Hē ðā ārās . . . fram þām gecorenum, and his hrægl āsette. . . . Hē ðā onfēng line, and hine mid begyrde. . . . Hē ðā hēt gēotan wæter on mundleow, and ongan his pegna fēt pweān, and þæran mid þy line pē hē wæs begyrde. . . . Hē ðā cōm tō his pegne, þe Petrus wæs gehāten. þā cwæð hē, Petrus, tō him: Hū mæg þæt, mīn Drihten, swā bēon, þæt pū mīne fēt pweā? . . . Cwæð hē, Crīst, tō him: Þæt ic hēr dō, nāst pū þæt gēta for hwan ic swā dō; pū hit þonne wāst, hwæðere, æfter pysum. . . . þā cwæð him Petrus tō: Mīn Drihten, ne pwehst pū nāfre mīne fēt. . . . Cwæð him tō se Hælend: Gif ic ne pweā þīne fēt, þonne nafast pū dæl mid mē. . . . þā cwæð hē, Petrus, tō him: Drihten, næs nā þæt ān þæt pū mīne fēt pweā, ac pū ēac pweh mīne handa and mīn hēafod. . . . þā cwæð hē, Crīst, tō him: Se man se ðe āpwægen bið, ne bið him pæs pearf þæt hine man eft pweā, ac hē þonne bið eall clāne. . . . And gē syndon clāne, cwæð hē, Crīst, tō ðām his pegnum, næs nā, hwæðere, ealle. . . . Forðan hē, Drihten, þæt cwæð, þæt hī ealle nāron clāne, forðanþe hē þæt geare wiste, hwylc heora þæt wæs þæt hine belāwan mynte. . . . Æfter-pan-þe se Hælend þā hæfde heora fēt gepwagan, þā onfēng hē eft his hrægle, and hine mid gegerede. . . . þā se Hælend hine þā gegered hæfde, þā gesæt hē eft æt ðām gereordum, and tō ðām apostolum cwæð: Witan gē hwæt ic ēow dyde? Ic wolde mid þām gecyðan þæt gē þæt wisten, nū ic ēowre fēt pweā, þe ēower Drihten and ēower

manus et caput. Dicit ei Iesus : Qui lotus est non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum; propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, et, cum recubisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me Magister et Domine; et bene dicitis; sum

etenim. Si ergo ego lavi pedes vestros, Dominus et Magister, et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis. Amen, amen dico vobis: Non est servus major domino suo; neque apostolus major est eo qui misit illum. Si haec scitis, beati eritis si feceritis ea. Non de omnibus vobis dico: ego scio quos elegerim. . . . Qui

Lārēow eom, þæt ēower sceal æghwylc ðōres fēt pwēan. And ic ēow þæt dyde tō bisene, þæt ic mē tō ðām geēad-mētte, þæt ic ēow nū mid ēadmōdnysse pēnade, þæt ēower æghwylc sceal swā ðōrum mid ēadmōdnysse pēnian. Sōð is, sōð is þæt ic ēow secge, cwæð se Hælend tō his ðegnum, þæt se pēowa ne bið þonne betera, nē þonne rīcra, þonne sē, his hlāford; nē se ærendraca þonne sēlra, nē ðonne wurðra, þonne sē ðe hine sendeð. . . . Nū gē pās þing witan, ēadige ge bēoð gif gē hēo gelæstað. . . . Ne cweðe ic nā pās þing be ēow eallum; ic wāt hwæne ic gecēose. . . . Se man se ðe pigeð pisne hlāf mid mē, hē āhefð his hēlan wið mē. . . . Sōð is, sōð is þæt ic ēow secge, þæt ēower ān mē tō dēaðe selleð. . . . Þā lōcedan þā discipulas him betwēonan, . . . and ymb þæt pōhton, be hwylcum heora hē þæt word gecwæde. . . . Þā wæs þāra discipula ān ofer pæs Hælendes bearm hlionigende; . . . lufade hine se Hælend synderlice. Þā bēcnade Sanctus Petrus him, þæt hē sceolde æt ðām Hælende geācsian be hwilcum heora hē þæt word gecwæde. . . . Þā hlionode Sanctus Iohannes ofer pæs Hælendes brēost; . . . ācsode hine þā, and him tō cwæð: Mīn Drihten, hwylc ūre is þæt, þæt þā dæde gedōn mynteð, þæt hē ðe belæwe? Þā and-swarode him se Hælend and him tō cwæð: Sē hit is se ðe ic pysne bedēptan hlāf rācan wille. Bestang þā þone hlāf, þe hē him on handa hæfde, on þæt sealtfæt þe him beforan stōd, and þā sealde þām Scariothiscan Iudan, and hē hine þā sōna

manducat mecum panem levabit contra me calcaneum suum. A modo dico vobis priusquam fiat, ut cum factum fuerit, credatis quia ego sum. Amen, amen dico vobis: Qui accipit si quem misero me accipit; qui autem me accipit accipit eum qui me misit. Cum haec dixisset Iesus, turbatus est spiritu, et protestatus est, et dixit: Amen, amen dico vobis: Quia unus ex vobis tradet me. Aspiciebant ergo ad invicem discipuli, haesitantes de quo diceret. Erat

ergo recumbens unus ex discipulis eius in sinu Iesu, quem diligebat Iesus. Innuit ergo huic Simon Petrus, et dixit ei: Quis est de quo dicit? Itaque cum recubisset ille supra pectus Iesu, dicit ei: Domine, quis est? Respondit Iesus: Ille est cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Iudae Simonis Iscariotae. Et post buccellam introivit in eum Satan. . . . Exivit continuo. . . .

- ætt. And, æfter þām brēades sticce, ēode him on þæt wiðer-
wearde dēofol. And hē þā sōna þanon ūt gewāt. HL. 152-163.
14. 2. . . . þæt on his Fæder hūse syndon manega wununga.
HL. 42.
15. 8. On þām bið mīn Fæder gewuldorfulod sōðlice, þæt gē
menigfealdne wæstm and micelne forþberon. HL. 48.
15. 13. Ne mæg nān man wið oðerne māran lufan gecyðan
þonne þæt hwylc mann his sylfes feorh for his frēond sette.
HL. 153.
16. 16-22. Medemmicel hwil is þæt gē mē ne gesēoð, and eft is
lȳtel fæc þæt gē mē eft gesēoð, forðanþe ic fare nū tō mīnum
heofonlican Fæder. Þā wundrodon hī swiðe pære sǣgene
(segene) him betwȳnan, and se Hælend þā oncnēow þæt hī hine
āxian woldon pæra worda dīgolnysse, and geandwyrde him
pus : Sōð, sōð ic ēow sǣge (sege) þæt gē sceolon wēpan and
on mōde hēofian, and þes middaneard blissian ; gē beoð geun-
rōtsode, ac ēower unrōtnys (-nyss) bið witodlice āwænd ēow
eall (eallum) tō blisse. Þonne þæt wif ācænð, hyre cymð
unrōtnys (-nyss) ; (and) eft þonne hēo hæfð hyre cild
ācenned, þonne forgyt hēo hire unrōtnysse, forþanþe man is
on middanearde ācenned (-cænned). Nū eornostlice hæbbe
gē sume unrōtnysse ; and ic eft ēow gesēo, and ēower heorte
blissað, and nān man ne mæg ēowre blisse ēow ætbrēdan.
HL. 73-74 ; 74-78.

14. 2. In domo Patris mei man-
siones multae sunt. . . .
15. 8. In hoc clarificatus est Pater
meus, ut fructum plurimum
afferatis. . . .
15. 13. † Maiorem namque hac dilec-
tione nemo habet, ut animam suam
ponat quis pro amicis suis.
16. 16-22. † Modicum et non vide-
bitis me, et iterum modicum
et videbitis me, quia vado ad
Patrem. Dixerunt ergo ex dis-
cipulis eius ad invicem: Quid est
hoc quod dicit nobis: Modicum et
non videbitis me, et iterum modi-
cum et videbitis me, et quia vado

ad Patrem? Dicebant ergo: Quid
est hoc quod dicit: Modicum? nes-
cimus quid loquitur. Cognovit au-
tem Iesus quia volebant eum
interrogare, et dixit eis: De hoc
quaeritis inter vos quia dixi: Modi-
cum, et non videbitis me, et iterum
modicum, et videbitis me. Amen,
amen dico vobis: Quia plorabitis et
flebitis vos, mundus autem gaude-
bit; vos autem contristabimini, sed
tristitia vestra vertetur in gaudium.
Mulier cum parit tristitiam habet,
quia venit hora eius; cum autem
peperit puerum, iam non meminit
pressurae propter gaudium quia

ACTS.

5. 1-10. *See* HL. 59.
 7. 6, 8, 36. *See* HL. 85.

ROMANS.

8. 18. Ic wēne sōðlice þæt ne synd nā emlice pissere tīde prōw-unga þām tōweardum wuldre þe bið geswutelod on ūs sylfum. HL. 77.

1 CORINTHIANS.

6. 10. Nāfre druncengeorne nāgon Godes rice. HL. 145.
 15. 41. Þæra steorrena beorhtnyss ne bið on eallum gelīce. Ōðer is sōðlice þære sunnan beorhtnyss, and ōðer þæs mōnan on ðisum middanearde, and ōðer þæra steorrena, be þām ðe hī standað. HL. 43, 44.

2 CORINTHIANS.

11. 2. Ic beweddode ēow ānum clānum were, þæt gē ān clāne mæden gearcion Crīste. HL. 30.

HEBREWS.

13. 4. Hē fordēmð þā dyrnan forligras. HL. 115.

natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis; iterum autem videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollet a vobis.

15. 41. Alia claritas solis, alia claritas lunae, et alia claritas stellarum. Stella enim a stella differt in claritate.

ROMANS.

8. 18. Existimo enim quod non sunt condignae passionibus huius temporis ad futuram gloriam quae revelabitur in nobis.

2 CORINTHIANS.

11. 2. . . . † Desponsavi vos uni viro, virginem castam exhibere Christo.

HEBREWS.

1 CORINTHIANS.

6. 10. . . . Neque ebriosi . . . regnum Dei possidebunt.

13. 4. . . . † Fornicatores et adulteros iudicabit Deus.

1 PETER.

3. 20. *See* HL. 83.

REVELATION.

14. 3. Heora getel wæs ān hund þūsenda, and fēower and fēowertig þūsenda, þone sang singende. HL. 43.

14. 3, 4. *See* HL. 42.

14. 4. Ðās hālgan nāron nāfre mid wīfum besmitene; hī sindon mægðhāde gehealdenre clāennysse. Hī folgiað Crīste swā hwider-swā hē gæð. HL. 19.

21. 2, 9. *See* HL. 83.

REVELATION.

14. 3. . . . Nemo poterat dicere canticum nisi illa centum quadraginta-quattuor millia. . . .

14. 4. Hi sunt qui cum mulieribus non sunt coinquinati; virgines enim sunt. Hi sequuntur Agnum quocumque ierit. . . .

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KING ALFRED'S VERSION OF BOETHIUS'
CONSOLATION OF PHILOSOPHY.

GENESIS.

7. 6-24. *See* Boeth. 34.
10. 1, 6, 8. *See* Boeth. 99.
11. 2-9. *See* Boeth. 99.

DANIEL.

3. 1. *See* Boeth. 99.

ÆLFRIC'S COLLOQUY

PSALMS.

37. 27. *See* Coll. 101.

MATTHEW.

6. 33. Fyrmest sēceað rice Godes, and rihtwīsnesse hys, and
pās pingc ealle bēoþ tōgeȳhte¹ ēow. Coll. 99.

23. 27. Swā-swā bergyls mētton ofergeweorke, wipinnan full
stence. Coll. 101.

MATTHEW.

6. 33. † Primum quaerite regnum **23.** 27. † Sicut sepulchrum depicto
Dei, et iustitiam eius, et haec mausoleo, intus plenum fetore.
omnia adficientur vobis.

¹ MS. togehyhte.

ÆLFRIC'S VERSIONS OF ST. BASIL'S HEXAMERON AND ADMONITIO AD FILIUM SPIRITUALEM

GENESIS.

1. 1. God ælmihtig gescēop ærest on anginne heofonan and eorðan. Hex. 2.
1. 7. On ðām ðōrum dæge ūre Drihten geworhte firmamentum, ðe men hātað rodor. Hex. 8.
1. 14-18. On ðām fēorðan dæge ūre Drihten gecwæð: Gewurðan nū lēoht — ðæt synd ðā lēohtan steorran on ðām heofon-lican rodore — ðæt hī tōdælan magon dæg fram nihte, and hī bēon tō tæcne, and tīda gewyrcon dagum and gēarum, and scīnon on ðām rodore, and onlihton ðā eorðan. God geworhte ðā sōna twā scīnenda lēoht mycele and mære, mōnan and sunnan: ðā sunnan on merigen tō ðæs dæges lieht-inge, ðone mōnan on æfen mannum tō lihtinge on nihtlicere tīde, mid getācnungum; and ealle steorran hē ēac ðā ge-
worhte. And hē hī gefæstnode on ðām fæstan rodore, ðæt hī ðā eorðan onlihton mid heora mænigfealdum lēoman, and ðæs dæges gŷmdon and ēac ðære nihte, and ðæt lēoht tōdæl-
don and ðā ðēostru on twā. Hex. 12.

GENESIS.

1. 1. In principio creavit Deus caelum et terram.
1. 7. † Secunda die fecit Deus firma-
mentum.
1. 14-18. Dixit autem Deus, Fiant luminaria in firmamento caeli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos,

ut luceant in firmamento caeli, et illuminent terram. . . . Fecitque Deus duo luminaria magna: lumina-
re maius, ut praeset diel, et luminare minus, ut praeset nocti; et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praesent diel ac nocti, et dividerent lucem ac tenebras.

1. 22. God hī geblētsode ðā, ðus cweðende tō ðām fixum : Weaxað and bēoð gemenigfylde, and gefyllað ðū sǣ, and ēac ðā fugelas bēon gemenigfylde bufan ðære eorðan ; and hit gewearð ðā swā. Hex. 14.
1. 24. On ðām syxtan dæge ūre Drihten gecwæð : Ācenne sēo eorðe nū cuce nȳtena on heora cynrȳne, and ðā crēopendan wyrmas, and eall dēorcynn on heora cynrȳnum. Hex. 14.
1. 26. And God sylf cwæð ðā : . . . Uton gewyrcan mannan tō ūre anlicnyssse and tō ūre gelicnyssse, ðæt hē anweald hǣbbe ofer eallum fixum, and ofer fugolcynne, and ofer wild-dēorum, and ofer eallum gesceafte. Hex. 18.
1. 28. And God hī ðā geblētsode mid ðyssere blētsunge : Wexað and bēoð gemenigfylde, and gefyllað ðā eorðan, and habbað ēow anweald ofer ðā eorðan, and ofer sǣfyrsum, and ofer ðām flēogendum fugelum, and ofer eallum ðām nȳtenum ðe styriað ofer eorðan. Hex. 20.
1. 31. God gescēawode ðā ealle his weorc, and hī wæron swȳðe gōd. And se syxta dæg wearð swā geendod. Hex. 20.
2. 2, 3. And God ðā gefylde on ðām sefoðan dæge his weorc ðe hē worhte on wunderlicum dihte, and hine ðā gereste, and ðone dæg geblētsode, forðanðe hē on ðām sefoðan dæge geswāc his weorces. Hex. 20.
2. 7. God ðā geworhte of ðære eorðan lāme, mid his hālgum

1. 22. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris, avesque multiplicentur super terram.

1. 24. Dixit quoque Deus: Producat terra animam viventem in genere suo, iumenta, et reptilia, et bestias terrae secundum species suas. . . .

1. 26. Et ait: Faciamus hominem ad imaginem et similitudinem nostram, et praesit piscibus maris, et volatilibus caeli, et bestiis universaeque terrae, omnique reptili quod movetur in terra.

1. 28. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subicite eam, et

dominamini piscibus maris, et volatilibus caeli, et universis animantibus quae moventur super terram.

1. 31. Viditque Deus cuncta quae fecerat et erant valde bona. Et factum est vespere et mane dies sextus.

2. 2, 3. Complevitque Deus die septimo opus suum quod fecerat, et requievit die septimo ab universo opere quod patrarat. Et benedixit diei septimo, et sanctificavit illum, quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.

2. 7. Formavit igitur Dominus Deus hominem de limo terrae, et in-

handum, mannan tō his anlicnysse, and āblēow on his ansȳne liflicne blæd, and hē wearð man geworht on lybbendre sǣwle. Hex. 18.

2. 9, 15. *See* Hex. 24.
2. 17. Ne et ðū of ðām trēowe; gif ðū his onbyrgist, ðū bist sōna dēadlic. Hex. 24.
2. 22. God sylf . . . of his ānum ribbe worhte him gemacan. Hex. 18, 20.
3. 1 ff. *See* Hex. 24.
3. 19. Ðær-tō-ēacan hī swuncon and on swāte leofodon, and mid earfoðnyssum him ætes tilodon. Hex. 26.
3. 20. Hyre nama wæs Eva, ūre ealra mōdor. Hex. 20.
3. 23. *See* Hex. 24.
3. 24. Ðær wæs ligen swurd gelōgod æt ðam ingange mid ðām hālgum englum ðe hēoldon ðæt geat. Hex. 28; and see Hex. 26.
8. 22. Sǣdtīma and hǣrfest, sumor and winter, cyle and hǣtu, dæg and niht, ne geswīcað nǣfre. Hex. 12.

JOSHUA.

7. 1, 18–20, 24. *See* Admonitio (Hex. 54).

1 SAMUEL.

15. 9 ff. *See* Admonitio (Hex. 54).

1 KINGS.

21. 1 ff. *See* Admonitio (Hex. 54).

spiravit in faciem eius spiraculum vitae, et factus est homo in animam viventem.

2. 17. De ligno autem scientiae boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris.
2. 22. Et aedificavit Dominus Deus costam, quam tulerat de Adam, in mulierem, et adduxit eam ad Adam.
3. 19. In sudore vultus tui vesceris pane. . . .
3. 20. Et vocavit Adam nomen uxoris suae Heva, eo quod mater esset cunctorum viventium.
3. 24. Elecitque Adam: et collocavit ante paradisum voluptatis cherubim, et flammeum gladium atque versatilem, ad custodiendam viam ligni vitae.
8. 22. Cunctis diebus terrae, sementis et messis, frigus et aestus, aestas et hiems, nox et dies non requiescent.

PSALMS.

1. 3. . . . gelic ðām luftȳmum trēowe ðe grēwð wið ðone strēam, stedefæst on wāetan, and byrð æfre wāestnas on gōdne tīman symle. Admonitio (Hex. 30).
95. 4. Forðāmðe on his handa syndon ealle ðære eorðan gemæru. Hex. 10.
102. 25. Dīnra handa geweorc syndon heofonas, Drihten. Hex. 8.
118. 7. God is mīn gefylsta, and ic forðȳ forsēo sōðlice mīne fȳnd. Admonitio (Hex. 36).
148. 4. Heriað hine heofonas, ðāra heofona heofonas; and ēac ðā wæteru ðe būfan heofonas synd, herian hī Godes naman. Hex. 10.
148. 5. Hē sylf hit gecwæð, and hī wurdon geworhte; hē sylf hit bebēad, and hī wurdon gesceapene. Hex. 8.

ISAIAH.

14. 13, 14. . . . cwæð ðæt hē wolde wyrcean his cynesetl bufan Godes tunglum, ofer ðære wolcna hēannysse on ðām norð-dæle, and bēon Gode gelic. Hex. 16.

MATTHEW.

4. 1, 2. Sē gefrēdde hungor, ðā-ðā hē on ðām wēstene wæs ge-

PSALMS.

1. 3. . . . Tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo. . . .
95. 4. Quia in manu eius sunt omnes fines terrae. . . .
102. 25. . . . Opera manuum tuarum sunt caeli.
118. 7. † Dominus mihi adiutor, et ego deridebo inimicos meos.
148. 4. Laudate eum caeli caelorum; et aquae quae super caelos sunt. laudent nomen Domini.

148. 5. . . . Ipse dixit, et facta sunt; ipse mandavit, et creata sunt.

ISAIAH.

14. 13, 14. Qui dicebas in corde tuo: In caelum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti, in lateribus Aquilonis; ascendam super altitudinem nubium, similis ero Altissimo.

MATTHEW.

4. 1, 2. Tunc Iesus ductus est in desertum a Spiritu, ut tentaretur a

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costnod fram dēofle, æfter-ðām-ðe hē fæste fēowertig daga on ān. Admonitio (Hex. 42).

6. 24. Hit is swiðe earfoðe ænigum tō ðēowienne twām hlāfordum, Gode and woruldwelum. Admonitio (Hex. 36).

8. 20. Næfde . . . hwyder hē āhyllde his hēafod. Admonitio (Hex. 42).

11. 30. Crīstes geoc is wynsum, and his byrden swiðe lēoht. Admonitio (Hex. 36).

19. 16-22. Sum rīce man¹ wolde gewitan æt ðām Hælende hū hē mihte habban heofenan rices mȳrðe. Ðā cwæð se Hælend him tō: Ne canst ðū Godes æ? Ne ofsleh ðū mannan; ne unrihtthæm ðū; ne bēo ðū lēas gewita. And hē him andwyrde: Drihten, lēof Hælend, ðas ealle ic gehēold fram minre geoguðe. And him andwyrde se Hælend: An ðing ðē is wana:² ac gif ðū wille bēon fullfremed, becēapa ealle ðīne æhta, and dæl ðæt wurð ðearfum, and ðū hæfst ðīnne goldhord on heofena rīce swā; and cum ðonne tō mē, and fylig mē syððan. Ðā wearð se rīca sārīg swȳðe for his wordum, forðāmðe hē hæfde fela æhta on life ðe him wæron lāðe tō forlæstenne swā; and ēode him sōna āweg syððon hē ðiss gehȳrde. Admonitio (Hex. 54, 56).

19. 29. See Admonitio (Hex. 50).

24. 30. See Admonitio (Hex. 42).

26. 64. See Admonitio (Hex. 42).

diabolo. Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esurii.

6. 24. Nemo potest duobus dominis servire. . . . Non potestis Deo servire et mammonae.

8. 20. . . . Non habet ubi caput reclinet.

11. 30. Iugum enim meum suave est, et onus meum lene.

19. 16-22. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam ut habeam vitam aeternam? Qui dixit ei: . . . Si autem vis ad

vitam ingredi, serva mandata. Dicit illi: Quae? Iesus autem dixit: Non homicidium facies; non adulterabis; . . . non falsum testimonium dices. . . . Dicit illi adolescens: Omnia haec custodivi a iuventute mea. . . . Ait illi Iesus: Si vis perfectus esse, vade, vende quae habes, et da pauperibus, et habebis thesaurum in caelo; et veni, sequere me. Cum audisset autem adolescens verbum, abiit tristis; erat enim habens multas possessiones.

¹ Perhaps from Luke 18. 18, 'quidam princeps.'

² From Luke 18. 22, 'adhuc unum tibi deest.'

27. 5. Iudas . . . āhēng hine sylfne. Admonitio (Hex. 54).
 27. 26. See Admonitio (Hex. 42).
 27. 34. See Admonitio (Hex. 42).

MARK.

10. 17–22. See Matt. 19. 16–22.
 10. 30. See Admonitio (Hex. 50).
 13. 26. See Admonitio (Hex. 42).
 14. 62. See Admonitio (Hex. 42).
 15. 15. See Admonitio (Hex. 42).

LUKE.

2. 7. See Admonitio (Hex. 42).
 4. 1, 2. See Matt. 4. 1, 2.
 8. 58. See Matt. 8. 20.
 10. 18. Ic geseah ðone sceoccan swā-swā scēnende liget feal-
 lende ādūn drēorig of heofonum. Hex. 18.
 14. 28. See Admonitio (Hex. 38).
 18. 18, 22. See Matt. 19. 16–22, notes.

JOHN.

4. 7. See Admonitio (Hex. 42).
 5. 17. Mīn Fæder wyrcð gīt oð ðysne andweardan dæg, and ic
 ēac wyrcē. Hex. 20.
 8. 25. Ic sylf eom angin ðe ēow tō sprece. Hex. 4.
 8. 44. Hē ne wunode nā on sōðfæstnyss, forðām ðe sēo sōð-
 fæstnyss nis nāteshwōn on him. Hex. 16.
 12. 6. See Admonitio (Hex. 54).
 13. 5. Hē . . . ðwōh his gingrena fēt. Admonitio (Hex. 42).
 19. 1. See Admonitio (Hex. 42).

27. 5. . . . Laqueo se suspendit.

LUKE.

10. 18. . . . Videbam Satanam sicut
 fulgur de caelo cadentem.

JOHN.

5. 17. . . . Pater meus usque modo
 operatur, et ego operor.

8. 25. † . . . Ego principium qui et
 loquor vobis.

8. 44. . . . In veritate non stetit, quia
 veritas non est in eo. . . .

13. 5. . . . Coepit lavare pedes dis-
 cipulorum. . . .

1 CORINTHIANS.

15. 4. *See* Hex. 28; 42.

2 CORINTHIANS.

8. 9. Sē wæs hafenlēas for ūs, se ðe hæfð ealle ðing, ðæt hē ūs gewelgode on his ðeum welum. Admonitio (Hex. 42).

EPHESIANS.

4. 26. Ne læt ðū ðæt yrre licgean on ðinre heortan ofer sunnan setlunge. Admonitio (Hex. 46).

6. 11 ff. *See* Admonitio (Hex. 36, also note on 36).

1 TIMOTHY.

6. 10. Hēo [gītsung] witodlice is eallra yfela wyrtruma. Admonitio (Hex. 52).

2 TIMOTHY.

4. 1. *See* Admonitio (Hex. 42).

1 JOHN.

2. 4. Se ðe sægð ðæt hē lufie ðone lifendan God, and his beboda ne healdeð, hē bið ðonne him sylf lēas. Admonitio (Hex. 40).

REVELATION.

1. 7. *See* Admonitio (Hex. 42).

2 CORINTHIANS.

8. 9. . . . Propter vos egenus factus est, cum esset dives, ut illius inopia vos divites essetis.

1 TIMOTHY.

6. 10. Radix enim omnium malorum est cupiditas. . . .

1 JOHN.

EPHESIANS.

4. 26. . . . Sol non occidat super iracundiam vestram.

2. 4. † Qui enim dicit: Dilligo Deum, et mandata eius non custodit, mendax est. . . .

SUPPLEMENT TO ÆLFRIC'S HOMILIES

MATTHEW.

2. 1-12. *Þā-ðā se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, þā cōmon fram ēastdæle middaneardes prȳ tungelwitegan tō þære byrig Hierusalem, þus befrinende: Hwær is Iudeiscra lēoda cyning, se ðe acenned is? Wē gesāwon sōðlice his steorran on ēastdæle, and wē cōmon tō ði þæt wē ūs tō him gebiddan. Hwæt, ðā Herodes cyning þis gehȳrde, wearð micclum āstyred, and eall sēo burhwaru samod mid him. Hē þā gesamnode ealle þā ealdorbiscopas and ðæs folces bōceras, and befrān hwær Crīstes cennungstōw wære. Hī sǣdon: On þære Iudeiscan Bethleem; þus sōðlice is āwriten purh pone witegan Micheam: Ēalā pū Bethleem, Iudeisc land, neart ðū nāteshwōn wācost burga on Iudeiscum ealdrum; of ðē cymð se heretoga se ðe gewylt and gewissað Israhela folc. Þā clypode Herodes þā ðrȳ tungelwitegan on sunderspræce, and geornlice hī befrān tō hwylces tīman him ārest se steorra ætēowde; and sende hī tō Bethleem, þus cweðende: Farað ārdlice, and befrinað be þām cilde; and, ðonne gē hit gemetad, cȳpað mē,*

MATTHEW.

2. 1-12. Cum ergo natus esset Iesus in Bethlehem Iuda, in diebus Herodis regis, ecce magi ab oriente venerunt Ierosolyman, dicentes: Ubi est qui natus est rex Iudaeorum? Vidimus enim stellam ejus in oriente, et venimus adorare eum. Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cum illo; et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus

nascetur. At illi dixerunt ei: In Bethlehem Iudae; sic enim scriptum est per prophetam: Et tu Bethlehem, terra Iuda, nequaquam minima es in principibus Iuda; ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae quae apparuit eis; et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero; et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum

pæt ic mage mē tō him gebiddan. Pā tungelwitegan fērdon æfter pæs cyninges spræce; and efne, pā se steorra þe hī on ēastdæle gesāwon glād him beforan, oð-pæt hē gestōd bufan pām gesthūse pær pæt cild on wunode. Hī gesāwon þone steorran, and pearle blissodon. Eodon pā inn, and pæt cild gemetton mid Marian his mēder, and, nyðerfeallende, hī tō him gebædon. Hī geopenodon heora hordfatu, and him lāc geoffrodon — gold, and rēcels, and myrran. Hwæt, pā God on swefne hī gewarnode and bebēad pæt hī eft ne gecyrdon tō pām rēðan cyninge Herode, ac purh oðerne weg hine forcyrdon, and swā tō heora ēpele becōmon. Arch. 101. 312.

3. 2. Behrēowsiað ēowre synna and wyrcað dædbōte, forðanþe Godes rice genēalæhð. Arch. 102. 29.

3. 5, 6. Pā cōm pæt Iudeisce folc tō Iohanne, and andetton him heora synna, and hē hī fullode on ðære ēa Iordane. Arch. 102. 29.

3. 11. See Luke 3. 9-16, note 2.

4. 18-22. Crīst on sumere tide fērde wið pære Galileiscan sǣ, and geseah twegen gebrōðra, Simonem, se wæs geciged Petrus, and his brōðer Andrean, wurpende heora nett on sǣ; hī wæron sōðlice fisceras. Pā cwæð se Hǣlend him tō: Fyligað mē, and ic dō pæt gē bēoð manna fisceras. Hī ðærrihte forlēton heora nett, and him fyligdon. Se Hǣlend ðā, panon stæppende, gemette ðore twēgen gebrōðra, Iacobum and

audissent regem, ablerunt; et ecce, stella quam viderant in oriente antecedeat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisī sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, et procidentes adoraverunt eum; et, apertis thesauris suis, obtulerunt ei munera — aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum caelorum.

3. 5, 6. Tunc exibat ad eum Ierosolyma, et omnis Iudaea, et omnis regio circa Iordanem, et baptizabantur ab eo in Iordane, confitentes peccata sua.

4. 18-22. Ambulans autem Iesus iuxta mare Galilaeae, vidit duos fratres — Simonem qui vocatur Petrus, et Andrean fratrem ejus — mittentes rete in mare; erant enim piscatores. Et ait illis: Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Et, procedens inde, vidit alios duos fratres — Iacobum Zebe-

Iohannem, on scipe mid heora fæder Zebedeo remigende heora nett, and hē hi tō him clypode. Hī ēac ðærrihte forlēton heora fæder and nett, and Crīste fyligdon. Arch. 101. 323.

|| Cumað æfter mē, and ic dō þæt gē bēoð manna fisce-ras. Arch. 101. 323.

5. 1-12. . . . þæt se Hælend on sumere tide gēsawe mīcele meniu him filigende; þā āstāh hē ūp tō ānre dūne. Þā-ðā hē gesæt, þā genēalæhton his leorningcnihtas him tō; and hē undyde his mūd, and hī lārde, þus cweðende: Ēadige bēoð þā gāstlican pearfan, forðanðe heora is heofonan rice. Ēadige bēoð þā liðan, forðanðe hī geāhniað þæt land. Ēadige bēoð þā ðe hēofiað, forðanðe hī bēoð gefrēfrode. Ēadige bēoð þā ðe synd ofhingrode and ofðyrste æfter rihtwisnyse, forðanðe hī bēoð gefyllde. Ēadige bēoð þā mildheortan, forðanðe hī begytað mildheortnyse. Ēadige bēoð þā clænheortan, forðanðe hī gesēoð God sylfne. Ēadige bēoð þā gesibsuman, forðanðe hī bēoð Godes bearn gecigede. Ēadige bēoð þā ðe poliað ēhtnyse for rihtwisnyse, forðanðe heora is heofonan rice. Gē bēoð ēadige þonne ēow man wyrigð, and ēower ēht, and ælc yfel ongēan ēow sprecð, lēogende, for mē. Blissiað and fægnað, forðanþe ēower mēd is mænigfeald on heofonum. Arch. 101. 322, 323.

6. 24-33. Ne mæg nān man twām hlāfordum samod þēowian: oððe hē pone ænne hatað and pone oðerne lufað, oððe hē hine

dael, et Ioannem fratrem ejus — in navi cum Zebedaeo patre eorum, deficientes retia sua; et vocavit eos. Illi autem statim, relictis retibus et patre, secuti sunt eum.

5. 1-12. Videns autem Iesus turbas, ascendit in montem. Et cum sedisset, accesserunt ad eum discipuli ejus; et, aperiens os suum, docebat eos, dicens: Beati pauperes spiritu, quoniam ipsorum est regnum caelorum. Beati mites, quoniam ipsi possidebunt terram. Beati qui lugent, quoniam ipsi consolabuntur. Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabun-

tur. Beati misericordes, quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici, quoniam filii Dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum caelorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me; gaudete et exultate, quoniam merces vestra copiosa est in caelis. . . .

6. 24-33. Nemo potest duobus dominis servire; aut enim unum odio

tō pām ānum geðeot and pone ððerne forsihð. Ne mage gē sōðlice pēowian Gode and ēowres fēos gestrēone. Fordī ic secge ēow pæt gē tō swīðe ne hogian ymbe ēowerne bigleofan ānd ēowerum scrūde; mære is sēo sǣwul and betera þonne pā gewæda. Behealdað pā fugelas, þe ne sǣwað, nē ne ripað; ac ēower heofonlica Fæder hī āfēt. Lā hū, ne synd gē beteran þonne pā fugelas? Hwīlc ēower mæg geīcan āne elne tō his āgenum wæstmē? And hwī synt gē carfulle be ēowerum scrūde? Behealdað pā lilian, hū hēo weaxt; hēo ne swincð, nē ne spinð; ic sæcge ēow tō sōðan pæt furðon Salomon on eallum his wuldre næs swā fægere ymbscrýd swā-swā lilian bēoð. Gif God pā wyrta, þe nū tō-dæg bēoð, and tōmerien bēoð forswælede, swā fægere frætewað, hū mīcele swīðor mæg hē ēow scrýdan? Eornostlice ne bēo gē hogiende, and cweðende: Hwæt sceole wē etan, oððe hwæt drincan, oððe mid hwām bēo wē ymbscrýdde? Ealle pās ping sēcað pā hǣðenan. Sōðlice ēower heofonlica Fæder wāt pæt gē ealles pyses behōfiað. Sēcað ærest Godes rīce and his rihtwīsnysse, and ealle pās ping ēow bēoð pærtō geēacnode. Arch. 102. 39, 40.

7. 15-21. Behealdað ēow wið lēasum witegum, þe ēow tō cumað on scēapa hīwum; hī sōðlice syndon wiðinnan rēafiende wulfas. Gē oncnāwað hī be heora wæstmum. Hwā gaderað

habebit et alterum diligit, aut unum sustinebit et alterum contemnet. Non potestis Deo servire et mammonae. Ideo dico vobis: Ne solliciti sitis animae vestrae quid manducetis, neque corpori vestro quid induamini; nonne anima plus est quam esca, et corpus plus quam vestimentum? Respicite volatilia caeli, quoniam non serunt neque metunt, . . . et Pater vester caelestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest adiicere ad staturam suam cubitum unum? Et de vestimento quid solliciti estis? Considerate lilia agri, quomodo crescunt; non laborant,

neque nent; dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si autem fœnum agri, quod hodie est, et cras in clibanum mittitur, Deus sic vestit, quanto magis vos modicae fidei? Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? Haec enim omnia gentes inquirunt. Scit enim Pater vester quia his omnibus indigetis. Quaerite ergo primum regnum Dei, et iustitiam eius, et haec omnia adicientur vobis.

7. 15-21. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt

æfre winberian of ðornum, oððe ficæppla of bræmlum? Ælc gōd trēow wyrceð gōde wæstmas, and yfel trēow wyrceð yfele wæstmas. Ne mæg þæt gōde trēow wyrcean yfele wæstmas, nē þæt yfele trēow gōde wæstmas. Ælc trēow þe ne wyrceð gōde wæstmas bið forcorfen, and on fyre āworpen. Witodlice gē oncnāwað hī be heora wæstmum. Ne færð intō heofonan rice ælc þæra þe cweð tō mē : Drihten, Drihten ; ac se ðe wyrceð mīnes Fæder willan se ðe on heofonum is, sē færð intō heofonan rice. Arch. 102. 38.

8. 23-27. Ūre Drihten āstāh on scip, and him filigdon his leorningnihtas. Efne, pā færllice ārās micel styrung and hrēohnys on ðære sǣ, swā þæt þæt scip wearð mid yðum oferpeaht. Se wind him stōd ongēan mid ormætum blæde ; and se Hǣlend wearð on slæpe on ðām stēorsetle.¹ pā genēalǣhton his leorningnihtas, and hine āwrehton, þus cweðende : Drihten, gehelp ūre, wē losiað. Hē andwyrde : Ēalā gē lýtles gelēafan, tō hwī synd gē āfyrhte ? Hē ārās pā, and þiwdre pone wind and pā sǣ, and hēt hī stille bēon. Hwæt, pā sona wearð geworden micel smyltnys on ðære sǣ, swā þæt pā rēðran micclum wundriende cwædon : Hwæt lā, hwile is þēs, þæt ægðer ge windas ge sǣ him gehyrsumiað ? Arch. 102. 36.

lupi rapaces. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus ? Sic omnis arbor bona fructus bonos facit, mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere. Omnis arbor quae non facit fructum bonum, excidetur et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis qui dicit mihi: Domine, Domine, intrabit in regnum caelorum; sed qui facit voluntatem Patris mei qui in caelis est, ipse intrabit in regnum caelorum.

8. 23-27. Et ascendente eo in naviculam, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus; ipse vero dormiebat. Et accesserunt ad eum discipuli eius, et suscitaverunt eum, dicentes: Domine, salva nos, perimus. Et dicit eis Iesus: Quid timidi estis, modicae fidei? Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

¹ From Mark 4. 38, 'in puppi.'

8. 28. *See Mark 5. 1-15, 18-20, note 1.*
9. 9-13. *Þā-ðā se Hælend fērde on sumere byrig, ðā geseah hē sittan sumne mannan æt tollsetle, Matheus gehāten; and hē cwæð tō him: Folga mē. Matheus ārās þærrihte fram his tolle, and fligde ðām Hælende, and gelaðode hine pæs dæges tō his hūse.¹ Efne, ðā cōmon fela gerēfan and synfulle men, and sæton æt ðām gereorde mid þām Hælende and his leorningcnihtum. Hwæt, ðā þā Iudeiscan sunderhālgan and bōceras þæt gesāwon, and mid ceorunge cwædon tō Crīstes leorningcnihtum: Hwæt lā, hwī gereordað ēower lārēow hine mid ðisum mǎnfullum mannum and synfullum? Ðā of[er]-hȳrde þæt se Hælend, and cwæð: Nis nān nēod þām strangum nānes lāces, ac ðām ðe yfele sind gehæfde. Farað nū, and leorniað hwæt ðis mǣne: Ic wylle mildheortnysse, and nā offrunge. Ne cōm ic nā tō clipigenne ðā rihtwisan, ac ðā synfullan, tō dǣdbōte.* Arch. 102. 40.
14. 13. *Se Hælend wæs gebisgod betwux micelre meniu on ānum wēstene.* Arch. 102. 37.
14. 22-36. *Þā hēt hē his leorningcnihtas faran tō scipe, and offerrowan pone brym, oð-ðæt hē ðā meniu forlætan mihte. Hē ðā æt nēxtan forlēt þæt folc, and āstāh āna ūp tō ānre dūne and wolde hine gebiddan, and ābād þær āna oð*
9. 9-13. *Et cum transiret inde Iesus, vidit hominem sedentem in telonio, Matthæum nomine; et ait illi: Sequere me. Et surgens secutus est eum. Et factum est, discumbente eo in domo, ecce multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius. Et videntes Pharisæi dicebant discipulis eius: Quare cum publicanis et peccatoribus manducat magister vester? At Iesus audiens ait: Non est opus valentibus medicus, sed male habentibus; euntes autem discite quid est: Misericordiam volo, et non sacrificium. Non enim veni vocare iustos, sed peccatores.*
14. 13. . . . *Secessit . . . in locum desertum seorsum; et, cum audissent turbæ, secutæ sunt eum pedestres de civitatibus.*
14. 22-36. *Et statim compulit Iesus discipulos ascendere in naviculam, et præcedere eum trans fretum, donec dimitteret turbas. Et, dimissa turba, ascendit in montem solus orare; vespere autem facto, solus erat ibi. Navicula autem in medio mari lactabatur fluctibus; erat enim contrarius ventus. Quarta autem vigilia noctis venit ad eos ambulans super mare. Et videntes eum super mare ambulantem, turbati sunt, dicentes: Quia phan-*

¹ Cf. Luke 5. 29.

æfen. Þā ārās wiðerræde wind ongēan his leorningnihta rēwette, and þæt scip wearð getorfod mid yðum on midere þære sǣ. Þā on ðære feorðan wæccan þære nihte, þæt is wið hancred, cōm se Hǣlend gangende ūpon ðære sǣ. Hī hine gesāwon gangende ūpon ðære sǣ, and wurdon āstyrede, cweðende þæt hit sum gedwimor wære, and hrȳmdon swiðe āfyrhte. Se Hǣlend þærrihte hī gespræc: Habbað ēow trūwan; ic hit eom; ne bēo ge ofdrædde. Þā andwyrde Petrus and cwæð: Drihten, gif þū hit sȳ, [hāt]¹ mē gang[an tō ðē] ūpon ðām w[ætere]. Drihten cwæð: Cum tō mē. Þā āstāh Petrus of ðām scipe, and ēode tō ðām Hǣlende. Mid þām þā geseah hē pone strangan wind, and ongan tō forhtienne, þā dēaf hē, and clypode tō ðām Hǣlende: Drihten, help mīn. Se Hǣlend þærrihte āstrehte his hand, and gelæhte Petrum, and cwæð: Þū lȳtles gelēafan, hwī twȳnode þē? Drihten þā āstāh intō þām scipe and Petrus samod, and se wind sōna gestilde. Sōðlice þa scipmen cōmon to Drihtne, and fēollan tō his fōtum, þus cweðende: Tō sōðan þū eart Godes Sunu. Hī ðā rēowon oð-ðæt hī cōmon tō ðām lande Genesar. Hwæt, þā þæt landfolc geāxodon his tōcyme, and sendon geond ealne pone eard, and brōhton him tō ealle heora untruman, and hine georne bǣdon þæt hī hūru mōston hreppan his hrēafes fnædu. Se Hǣlend þā gepafode, and swā feala swā his rēafe hrepodon wurdon þærrihte gehælede. Arch. 102. 37.

tasma est. Et præ timore clamarunt. Statimque Iesus locutus est eis, dicens: Habete fiduciam; ego sum; nolite timere. Respondens autem Petrus dixit: Domine, si tu es, iube me ad te venire super aquas. At ipse ait: Veni. Et descendens Petrus de navicula, ambulabat super aquam ut veniret ad Iesum. Videns vero ventum validum timuit; et, cum coepisset mergi, clamavit dicens: Domine, saluum me fac. Et continuo Iesus extendens manum apprehendit

eum, et ait illi: Modicæ fidei, quare dubitasti? Et cum ascendissent in naviculam, cessavit ventus. Qui autem in navicula erant venerunt et adoraverunt eum, dicentes: Vere Filius Dei es. Et cum transfretassent, venerunt in terram Genesar. Et cum cognovissent eum viri loci illius, miserunt in universam regionem illam, et obtulerunt ei omnes male habentes, et rogabant eum ut vel fimbriam vestimenti eius tangerent. Et quicumque tetigerunt, salvi facti sunt.

¹ Words in square brackets are supplied from Thorpe's edition of the Homilies (2. 390), having been cut off in binding the MS.

14. 27. See Luke 24. 36-47, note.

15. 21-28. Þā fērde hē ðanon tō ðære burhscīre þe is gehāten Tyrus, and tō ðære oðre þe is gehāten Sidon. And efne, ðā fērde ān Chananeisc wīf of ðām gemærum tōgēanes ðām Hælende, and him tō clypode, þus cweðende: Dauides bearn, gemiltsa mē; mīn dohtor is yfele fram dēofle gedreht and āwēdd. Hē suwade, and hire nān word ne geandwyrde. Þā genēalēhton his leorningnihtas him tō, and hine bādon: Lā lēof, forlæt hī, forðanðe hēo clypað æfter ūs. Þā andwyrde se Hælend and cwæð: Ne eom ic āsend būton tō ðām scēapum Israhela hīwrædenne ðe losedon. Mid þām ðā cōm þæt wīf, and hī āstrehte æt his fōtum, þus cweðende: Drihten lēof, help mīn. Hē andwyrde: Nis nā gōd þæt man nyme his bearna hlāf, and āwurpe hundum. Þæt wīf andwyrde: Gēa, lēof Drihten, swā-ðeah ðā hwelpas etað of ðām crumum þe feallað of heora hlāfordes mýsan. Þā andwyrde se Hælend þām wīfe and cwæð: Ealā ðū wīf, micel is ðīn gelēafa; getimige ðē swā-swā ðū wilt. And ðærrihte of ðære tide wearð hire dohtor gehæled and gewittig. Arch. 102.

32, 33.

18. 1-10. . . . þæt Drihtnes leorningnihtas tō him genēalēhton, þus cweðende: Lā lēof, hwā is fyrrest manna on heofonan rīce? Se Hælend him ðā tō geclypode sum lýtcl cild, and hēt hit standan heom tōmiddles, and cwæð: Sōð ic ēow

15. 21-28. Et egressus inde Iesus secessit in partes Tyri et Sidonis. Et ecce mulier Chananaea a finibus illis egressa clamavit, dicens ei: Miserere mei, Domine, fili David; filia mea male a daemonio vexatur. Qui non respondit ei verbum. Et accedentes discipuli eius rogabant eum, dicentes: Dimitte eam, quia clamat post nos. Ipse autem respondens ait: Non sum missus nisi ad oves quae perierunt domus Israel. At illa venit, et adoravit eum, dicens: Domine, adiuva me. Qui respondens ait: Non est bonum sumere panem filiorum et mit-

tere canibus. At illa dixit: Etiam, Domine, nam et catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens Iesus ait illi: O mulier, magna est fides tua; fiat tibi sicut vis. Et sanata est filia ejus ex illa hora.

18. 1-10. . . . Accesserunt discipuli ad Iesum, dicentes: Quis, putas, malor est in regno caelorum? Et advocans Iesus parvulum, statuit eum in medio eorum, et dixit: Amen dico vobis: Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum caelorum. Quicumque ergo humiliaverit se

secge : Ne fare gē intō heofonan rīce, būton gē bēon āwende, and gewordene swā-swā þis cild. Witodlice se ðe hine sylfne geēadmēt swā-swā þis cild, hē bið mære on heofonan rīce. And se ðe underfēhð ænne swylcne lýtling on minum naman, hē underfēhð mē sylfne. Se ðe geāswicað ānum þyssera lýtlinga þēra þe on mē gelyfað, sēlre him wære þæt his swýre wære getiged tō ānum cwyrnstāne, and hē swā wurde besenct on dēoppre sǣ. Wā middanearde for āswicungum ; nēod is þæt āswicunga cuman, þēah wā ðām menn þe āswicunga of cumað. Gif þīn hand oððe þīn fōt þē āswicige, āceorf of þæt lim, and wurp fram þē ; betere þē bið þæt ðū wanhāl oððe healt fare tō ðām ēcan life þonne þū mid eallum limum bēo āsend tō ēcum fýre. Gyf þīn ēage þē āswicige, hola hit ūt, and āworp fram ðē ; sēlre þē bið ānēgede faran tō heofonan rīce þonne mid twām ēagum bēon āworpen on ēce sūsle. Behealdað þæt gē ne forsēon nænne þyssera lýtlinga ; ic secge ēow þæt heora englas symle gesēoð mīnes Fæder ansýne se ðe on heofonum is. Arch. 101. 321, 322.

19. 27-29. On ðære tide cwæð Petrus se apostol tō ðām Hǣlende : Efne, wē forlēton ealle woruldþing, and þē ānum filiað ; hwæt dēst þū ūs tō lēane ? Se Hǣlend him andwyrde : Sōð ic ēow secge þæt gē þe mē fyliað sceolon sittan ofer twelf dōmsetlum on ðære edcenninge, þonne ic sitte on setle mīnes

sicut parvulus iste, hic est maior in regno caelorum. Et qui suscepit unum parvulum talem in nomine meo, me suscipit. Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et demergatur in profundum maris. Vae mundo a scandalis ; necesse est enim ut veniant scandala, verumtamen vae homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te, abscinde eum, et prolice abs te ; bonum tibi est ad vitam ingredi debilem vel claudum, quam duas

manus vel duos pedes habentem mitti in ignem aeternum. Et si oculus tuus scandalizat te, erue eum, et prolice abs te : bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis unum ex his pusillis ; dico enim vobis quia angeli eorum in caelis semper vident faciem Patris mei qui in caelis est.

19. 27-29. Tunc respondens Petrus dixit ei : Ecce nos reliquimus omnia, et secuti sumus te ; quid ergo erit nobis ? Iesus autem dixit illis : Amen dico vobis quod vos qui secuti estis me, in regenera-

mægenprymmes, and gē þonne dēmað twelf Israhela mægō-
um. And ælc þēra þe forlæt for minum naman fæder oððe
mōder, gebrōðru oððe geswustru, wif oððe bearn, land oððe
gebytlū, be hundfealdum him bið forgolden, and hē hæfð
þær-tō-ðacan þæt ēce lif. Arch. 101. 319, 320.

20. 1-16. . . . þæt heofonan rice wære gelic sumum hiredes
ealdre, se ðe fērde on ærnemerigen, and wolde hȳrian wyrht-
an intō his wīnearde. Þā gewearð þām hlāforde and þām
hȳrigmannum wið ānum peninge, and hēo ēodon intō þām
wīnearde. Eft ymbe undern dæges ēode þæs wīneardes
hlāford ūt, and gemētte mā hȳrmenn standan idele on ðære
stræt; and hē cwæð him tō: Gāð intō minum wīnearde, and
ic sylle ēow þæt riht bið. Hī ēodon þā tō his weorce be ðām
gehāte. Ymbe midne dæg and on nōntide ēode se hiredes
ealdor ūt, and dyde hand swā gelice. Æt nēxtan, twā tīda
ofer nōn, ēode se hlāford ūt, and gemētte mā wyrhtan standan,
and him tō cwæð: Hwī stande gē hēr ealne dæg æmtige?
Hī andwyrðan: Forðanþe ūs nān man ne hȳrede. Se
hlāford cwæð: Gāð intō minum wīnearde. Witodlice on
æfnunge cwæð se hlāford tō his wīcnere: Clypa þās wyrhtan,
and āgyld him heora mēde; fōh on ðām endenēxtum oð-ðæt
þū cume tō ðām fyrrestum. Þā cōmon þā endenēxtan þe on

tionem cum sederit Filius hominis
in sede maiestatis suae sedebitis
et vos super sedes duodecim, iudi-
cantes duodecim tribus Israel. Et
omnis qui reliquerit domum, vel
fratres, aut sorores, aut patrem,
aut matrem, aut uxorem, aut filios,
aut agros, propter nomen meum,
centuplum accipiet, et vitam aeter-
nam possidebit.

20. 1-16. Simile est regnum caelorum
homini patrifamilias, qui exiit
primo mane conducere operarios
in vineam suam. Conventione
autem facta cum operariis ex de-
nario diurno, misit eos in vineam
suam. Et egressus circa horam
tertiam, vidit alios stantes in foro

otiosos, et dixit illis: Ite et vos
in vineam meam, et quod justum
fuerit dabo vobis. Illi autem abie-
runt. Iterum autem exiit circa
sextam et nonam horam, et fecit
similiter. Circa undecimam vero
exiit, et invenit alios stantes, et
dixit illis: Quid hic statis tota die
otiosi? Dicunt ei: Quia nemo
nos conduxit. Dicit illis: Ite et
vos in vineam meam. Cum sero
autem factum esset, dicit domi-
nus vineae procuratori suo: Voca
operarios, et redde illis mercedem,
incipiens a novissimis usque ad
primos. Cum venissent ergo qui
circa undecimam horam vene-
rant, acceperunt singulos denarios.

æfnunge wæron gehyrede, and heora ælc underfēng ænne pæning. Hwæt, þā fyrmestan, þe on ærnemerigen cōmon, wēndon þæt hī mārān mēde onfōn sceoldon; þā underfengon hī ænlipige penegas, swā-swā þā oðre. Þā ongunnon hī to ceorigenne ongēan þām hiredes ealdre, and cwædon: Þæs endenextan menn worhton āne tīd, and þū dydest hī ūs gelice æt ðære hýre, wē ðe bæron ðā byrðene pyses dāges and hēatan. Þā andwyrde se hlāford, and cwæð tō heora ānum: Þū frēond, ne dō ic þē nænne tēonan; hū lā, ne gewearð unc tō ānum peninge? Nim þæt þīn is, and gā ðe forð; ic wille sōðlice syllan þysum latestan swā micel swā þē. Hū, ne mōt ic dōn þæt ic wille? oððe þīn ēage is yfel, for-ðām ic eom gōd? Þus wæron þā latestan fyrmeste, and þā fyrmeste endenēxte; feala synd gecigede, and fēawa gecorene. Arch. 102. 31.

21. 1-9. Se Hælend fērde tō ðære byrig Hierusalem, and, ðā-ðā hē genēalæhte ðære dūne Oliueti, þā sende hē his twēgen leorningcnihtas, þus cweðende: Gāð tō ðære byrig þe ēow ongēan is, and gē gemētað þærrihte getigedne assan, and his folan samod; untýgað hī, and lædað tō mē. Gif ēow hwā wiðstande, secgað þonne þæt se hlāford heora behōfað, and hē hī sent eft ongēan. Hī ðā ēodon, and gemētton þone assan and his folan, and woldon lædan tō ðām Hælende. Þā cwæð þæs assan hlāford: Tō hwī untige gyt ðone assan?¹

Venientes autem et primi, arbitrati sunt quod plus essent accepturi; acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et aestus. At ille respondens uni eorum dixit: Amice, non facio tibi iniuriam; nonne ex denario convenisti mecum? Tolle quod tuum est, et vade; volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? an oculus tuus nequam est,

quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi; multi enim sunt vocati, pauci vero electi.

21. 1-9. Et cum appropinquassent Ierosolymis, et venissent Bethphage ad montem Oliveti, tunc Iesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea; solvite, et adducite mihi. Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est ut adimpleretur

¹ From Luke 19. 23, 'Dixerunt domini eius ad illos: Quid solvitis pullum?'

Hī cwædon swā-swā him Crīst bebēad, and gebrōhten ðone assan and his folan to ðām Hælende, and wurpon heora rēaf uppan ðone folan, þe nān man ær ne bestrād;¹ and se Hælend rād uppan ðām folan tō ðære byrig Hierusalem. Þis gewit-egode ær Isaias se witega, ðus cweðende: Secgað Siones dehter: Efne, ðīn cyning cymð tō ðē swiðe geþwære, on assan ridende. Þā gēaxode þæt gelēaffulle folc binnan þære byrig þæt se Hælend him wæs tōweard; ðā ēodon hī tō-gēanes him,² and wurpon hira rēaf under þæs assan fēt, and bricgodon ðām Hælende. Sume hēowon bōgas of trēowum, and ðā wurpon under þæs assan fēt. And ēodon ðā, sume beforan, sume bæftan, and hī ealle sungon: Sý hælū Dauides bearne; sý geblētsod Israhela cyning,³ se ðe cōm on Godes naman; bēo sibb on heofenum, and wuldor on hēannysse.

Arch. 101. 313, 314.

21. 14. Þā genēalæhton him tō blinde and healte, and hē hī gehælde. Arch. 101. 320.

22. 1-14. Drihten wæs sprecende on sumere tide tō his apostolum mid bigspellum, þus cweðende: Heofonan rice is gelic sumum cyninge þe worhte his sunu gifte. Þā sænde hē his bydelas tō gelaðienne his underþeoddan tō ðām giftum, ac hī noldon cuman. Þā sende hē eft oðre bydelas, and cwæð:

quod dictum est per prophetam, dicentem: Dicite filiae Sion: Ecce rex tuus venit tibi mansuetus, sedens super asinam et pullum filium subjugalis. Euntes autem discipuli fecerunt sicut praecepit illis Iesus. Et adduxerunt asinam et pullum, et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via; alii autem caedebant ramos de arboribus, et sternebant in via. Turbae autem quae praecedebant,

et quae sequebantur, clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini; hosanna in altissimis.

21. 14. Et accesserunt ad eum caeci et claudi, . . . et sanavit eos.

22. 1-14. Et respondens Iesus dixit iterum in parabolis eis, dicens: Simile factum est regnum caelorum homini regi qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolebant venire. Iterum misit alios servos, dicens: Dicite invitatis: Ecce pran-

¹ From Luke 19. 30, 'cui nemo unquam hominum sedit.'

² From John 12. 12, 13, 'Turba multa, quae venient ad diem festum, cum audissent quia venit Iesus Ierosolymam, . . . processerunt obviam ei.'

³ From Luke 19. 38, 'rex.'

Secgað þām gelaðedum : Efne, ic gearcode mīne gōd, ic ofslōh mīne fearras and gemæste fugelas, and ealle mīne ping ēow gearcode; cumað tō þām giftum. Hī sōðlice hit forgȳme-lēasodon, and fērdon, sume tō heora tūnum, sume tō hēora cēape; sume ēac gelæhton þā ærendracan, and mid tēonan hī gewæhton, and ofslōgon. Hwæt, se cyning þā swiðlice yrsode, þā-þā hē þæt geāxode, and sende his here tō, and þā manslagan fordyde, and heora burh forbærnde. Syððan eft hē cwæð tō his pegnum : Þās gyfta synd gegearcode, ac ðā ðā ic þærto gelaðode nāeron his wyrðe. Farað nū to wegena ūtscytum, and swā-hwylce-swā gē gemētað laðiað tō ðisum gyftum. Hī ðā fērdon geond wegas, and gegaderodon ealle þā ðe hī gemetton, yfele and gōde; and gesetton þā gyftu endemes. Þā cōm se cyning in, and scēawode þā gebēoras; and geseah þær ænne mannan þe næs mid giftlicum rēafe gescrȳd, and cwæð him tō : Þū frēond, hūmeta dorstest þū in gān betwux þysum gebēorum būton gyftlicum rēafe? Hē ðā ādumbode. Þā cwæð se cyning to his þēningmannum : Bindað hine handum and fōtum, and wurpað on ðām yttrum þēostrum; þær bið wōp and tōða gebit. Feala synd gelaðode, and fēawa gecorene. Arch. 101. 322.

25. 1-13. . . . þæt heofonan rice wære gelic tȳn mædenum, þā genāmon heora lēohtfætu, and ēodan tōgēanes þām brȳdguman

dium meum paravi, tauri mei et altilla occisa sunt, et omnia parata; venite ad nuptias. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam; reliqui vero tenuerunt servos eius et contumellis affectos occiderunt. Rex autem cum audisset, iratus est, et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscunque inveneritis vocate ad nuptias. Et egressi servi eius in vias, congre-

gaverunt omnes quos invenerunt, malos et bonos; et impletae sunt nuptiae discumbentium. Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali, Et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores; ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi.

25. 1-13. Tunc simile erit regnum caelorum decem virginibus, quae accipientes lampades suas exierunt

and þære brýde. þæra mædena wæron fif stunte, and fif snotere. Witodlice þa fif stuntan nāmon heora lēohtfætu, and nænne ele tō ðære lihtinge; and þa snoteran genāmon ele on heora fætelsum mid heora lēohtfætum. þa elcode se brýdguma mid his tōcyme, and þa mædenu begunnon tō hnap-pienne, oð-ðæt hī ealle slēpon. þa on middere nihte wearð clypung gehýred: Efne, hēr cymð se brýdguma; gāð him tōgēanes. þa ārison ealle þa mædenu, and gearcodan heora lēohtfætu. And þa stuntan cwædon tō ðām snoterum: Syl-lað ūs sumne dæl ēowres eles, forðanðe ūre lēohtfætu synd ācwencte. þa snoteran mædenu andwyrdon þām stuntum, and cwædon: þi-læs-þe hit ne genihtsumie ūs and ēow, farað tō ðām syllendum, and bycgāð ēow ele. þa, mid-þām-þe hī fērdon ymbe pone cēap, þa cōm se brýdguma; and þa fif mædenu, þe mid þām lēohte gearwe wæron, fērdon mid him intō ðām gyftum; and þæt geat wearð belocen. þa æt nēxtan cōmon þa stuntan mædenu, and clypodon tō ðām brýdguman: Hlāford, hlāford, hāt geopenian ūs þæt geat. Hē andwyrde: Sōð ic secge: Ne can ic ēow. Waciað eornostlice, forðanþe gē nyton þone dæg nē ða tide. Arch. 102. 42.

25. 14-23. Sum rice man wolde faran on elðeodigne eard. þa clypode hē his þēowan him tō, and betæhte heom his gōd. Sumum hē betæhte fif pund, sumum twā pund, sumum ān, ælcum be his āgenre mihte, and hēt hī mid þām fēo him

obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes. Sed quinque fatuae, acceptis lampadibus, non sumpserunt oleum secum; prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. Media autem nocte clamor factus est: Ecce sponsus venit; exite obviam ei. Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas. Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae extinguntur. Responde-

runt prudentes dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit spon-sus; et quae paratae erant intraverunt cum eo ad nuptias; et clausa est janua. Novissime vero veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis. At ille respondens ait: Amen dico vobis: Nescio vos. Vigilate itaque, quia nescitis diem neque horam. 25. 14-23. Sicut enim homo peregre proficiscens vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem

māre gestrȳnan; and fērde syððan on elðeodignysse, swā-swā hē gemynt hæfde. Hī ðā teolodon mid þām fēo; and se ðe fif pund underfēng, se gestrēonde þærtō oðre fif pund; and se ðe twā pund underfēng, sē gestrȳnde ēac oðre twā pund. Þā fērde se þrida, se ðe þæt ān pund underfēng, and bedealf hit on eorðan, and swā his hlāfordes feoh bedīhlode. Eft þā, æfter langsumum fyrste cōm heora hlāford, and hēt him gelangian tō ðā þēowan þe hē þæt feoh ær befæste. Þā genēalæhte se ðe ær þā fif pund underfēng, and cwæð: Hlāford, þū befæstest mē fif pund; efne, nū ic hæbbe þē gestrȳned þær-tō-ēacan oðre fif pund. Þā cwæð se hlāford him tō: Ēalā þū gōða þēowa and getrēowe, þū wære getrēowe on lȳtlum pingum, ic wille þē settan ofer mārān; far nū intō þīnes hlāfordes gefēan. Þā cōm se oðer þēowa, se ðe þā twā pund underfēng, and cwæð: Hlāford, þū betæhtest mē twā pund þīnes fēos, and efne, nū ic hæbbe þē gestrȳned oðre twā þærtō. Þā cwæð se hlāford; Ēalā þū gōða and getrēowe, þū wære getrēowe on lȳtlum pingum, ic wille þē settan ofer mārān; far nū intō þīnes hlāfordes gefēan. Arch. 102. 41, 42.

27. 62-66. Ðā-þā Crīst bebyrged wæs, þā cwædon þā Iudeiscan tō heora ealdormen Pilate: Lā lēof, se swica, þe hēr ofslegen is, cwæð gelōmlice, þā-þā hē on life wæs, þæt hē wolde ārisan

duo, alii vero unum, unicuique secundum propriam virtutem, et perfectus est statim. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiit fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Ait illi dominus eius: Euge, serve bone

et fidelis; quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce alia duo lucratus sum. Ait illi dominus eius: Euge, serve bone et fidelis; quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui.

27. 62-66. Altera autem die, quae est post Parasceven, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine, recordati sumus quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Iube ergo custodiri se-

of dēape on þām priddan dæge. Bebeod nū forðī besittan his byrgene oð pone priddan dæg, þē-læs-þe his leorningcnihtas cumon and forstelton his lic, and secgon þām folce þæt hē of dēape arise; þonne bið þæt gedwyld wyrse þonne þæt oðer wære. Ðā andwyrde se ealdorman Pilatus: Gē habbað weardas; farað tō, and healdað. Hi ðā ferdon tō, and mearcodon þā prūh mid insegle, and besetton þā byrgene. Arch. 101. 314.

28. 2-13, 15. þā wearð færlīce mycel eorðstyrung; and Godes engel flēah of heofonum tō þære byrgene, and āwylte stān āweg, and gesæt him uppon þām stāne. Ðā wæs þæs engles wlite swylce liget, and his rēaf swā hwīt swā snāw. Ðā wurdon þā weardmenn āfyrhte, and fēollon ādūne, swylce hī dēade wæron. Ðā cwæð se engel tō þām wifum: Ne bēo gē nā ofdrædde; ic wāt þæt gē sēcað pone Hælend, þe wæs on rōde gefæstnod. Nys hē hēr; hē ārās of dēaðe, swā-swā hē ēow ær sæde. Cumað and scēawiað his byrgene, þær hē on læg, þe nū is æmtig. Gāð nū ongēan tō his leorningcnihtum, and secgað heom þæt Crīst ārās of dēaðe; and hē cymð tō heom on þām earde þe is gehāten Galilea. Secgað þæt hī cumon him þær tōgēanes, þær hī hine gesēoð, swā-swā hē heom behēt ær-þām-þe hē prōwode.¹ Ðā lāgon þā scȳtan innon þære byrgene, þe hē mid bewunden wæs.² And þā wif

pulchrum usque in diem tertium, ne forte veniant discipuli eius et furentur eum, et dicant plebi: Surrexit a mortuis; et erit novissimus error peior priore. Ait illis Pilatus: Habetis custodiam; ite, custodite sicut scitis. Illi autem abeuntes munierunt sepulchrum, signantes lapidem, cum custodibus.

28. 2-13, 15. Et ecce terraemotus factus est magnus; angelus enim Domini descendit de caelo, et accedens revolvit lapidem, et sedebat super eum. Erat autem aspectus eius sicut fulgur, et vestimentum eius sicut nix. Præ timore autem

eius exterriti sunt custodes, et facti sunt velut mortui. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim quod Iesum qui crucifixus est quaeritis. Non est hic; surrexit enim, sicut dixit; venite, et videte locum ubi positus erat Dominus. Et cito euntes dicite discipulis eius quia surrexit; et ecce praecedit vos in Galilaeam; ibi eum videbitis; ecce praedixi vobis. Et exierunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis eius. Et ecce Iesus occurrit illis, dicens: Avete. Illae autem

¹ From Mark 16. 7, 'sicut dixit vobis.'

² From Luke 24. 12, "vidit lintamina sola posita;" cf. John 20. 5.

gecyrdon þā tō Crīstes leorningnihtum mid micclum ege and mid mycelre blisse, and woldon heom cȳpan Crīstes ærist. Ðā mid þām þā gemēttan hī Crīst, and hē hī gegreṭte, and hī fēollon tō his fōtum. Ðā cwæð se Hælend heom tō : Farað and cȳpað minum gebrōðrum þæt hī cumon tōgēanes mē on þām lande Galilea; þær hī gesēoð mē. Ðā, mid-þā-mpe þā wif ēodon, þā cōmon þā weardmen, and cȳddon þæt Crīst ārās of dēape. Ðā nāmon þā hēafodmenn þā weardas on sunderspræce, and sealdon heom mycelne sceat, tō ði þæt hī sceoldon secgan þæt Crīstes lic him wære forstolen þā-hwile-pe hī slæp fornam. And þā wearð þæt cūð geond eall Iudea land þæt þā weardas pone sceatt nāmon æt þām hēafodmannum, and þæt Crīst ārās of dēape. Arch. 101. 314.

MARK.

1. 7. See Luke 8. 9-16, note 3.
4. 8, 11. See Luke 8. 4-15, notes 1 and 2.
4. 38. See Matt. 8. 23-27, note.
5. 1-15, 18-20. Hī ðā oferrēowon pone brym, and gelendon on ðām lande pe is gehāten Hierasenorum. Efne, þā-ðā hī ūp-ēodon, arn ān wōd mann tōgēanes þām Hælende, se hæfde wununge on hǣðenum byrgenum; and hine ne mihte nān man mid racentēagum nē mid fōtcopsum gehæftan, forðan-pe hē ēaðelice tōbræc þā isenan racentēaga, and fōtcopsas ealle tōcwȳsede. Hē wunode on dūnum dægēs and nihtes and on brygenum, hrȳmende and bēatende hine sylfne mid stānum;

accesserunt, et tenuerunt pedes eius, et adoraverunt eum. Tunc ait illis Iesus: . . . Ita, nuntiate fratribus meis ut eant in Gallaeam; ibi me videbunt. Quae cum abissent, ecce quidam de custodibus venerunt in civitatem, et nuntiaverunt principibus sacerdotum omnia quae facta fuerant. Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus, dicentes: Dicite quia discipuli eius nocte

venerunt, et furati sunt eum nobis dormientibus. . . . At illi, accepta pecunia, fecerunt sicut erant edocti. Et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem.

MARK.

5. 1-15, 18-20. Et venerunt trans fretum maris in regionem Gerasenorum. Et exeunti ei de navi statim occurrit de monumentis homo . . . qui domicilium habebat in monu-

and nān man ne mihte þæs weges faran.¹ Hē arn þā tō þām Hælande, þā-ðā hē hine geseah, and fēol to his fōtum,² mid micelre stemne clypiende: *Ēalā þū Hælend, þæs hēhstan Godes Suna, ic þē nū halsige þæt þū mē ne tintregie. Se Hælend him cwæð tō: Þū unclæna gäst, gewit of ðām menn. And he hine befrān hwæt his nama wære. Þā andwyrde se unclæna gäst purh þæs wōdan mūð, and cwæð: Min nama is ēorod, forðanþe wē hēr manega synd; and bæd hine þā micclum þæt hē hine of ðām earde ne adræfde. Þā stōd þær onnem þā dūne micel heord swīna; and þā dēofla bædon þæt hī mōsten intō þām swīnum. Þā geðafode se Hælend þæt þām dēoflum, and hī gewiton intō ðām swīnum. Þā swīn þā ealle endemes scuton intō ðære sǣ, sume twā þūsend, and þær ādruncon purh pone dēofollican scyfe. Þā swānas flugon āfyrhte tō ðære byrig, and cýddon be ðām swīnum and be ðām witsēcum menn. Þā cōmon þā ceastergewaran sōna tō ðām Hælande, and gesāwon pone wōdan wel gescrýdne and gewittiges mōdes, se ðe ær āwēdde. Þā gewende Crīst*

mentis, et neque catenis iam quisquam poterat eum ligare, quoniam saepe compedibus et catenis vinctus dirupisset catenas, et compedes comminuisset. . . . Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus. Videns autem Iesum a longe cucurrit, et adoravit eum; et clamans voce magna dixit: Quid mihi et tibi, Iesu, fili Dei altissimi? adiuro te per Deum ne me torqueas. Dicebat enim illi: Exi, spiritus immunde, ab homine. Et interrogabat eum: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus. Et deprecabatur eum multum ne se expelleret extra regionem. Erat autem ibi circa montem grex porcorum magnus. . . . Et deprecabantur eum

spiritus, dicentes: Mitte nos in porcos, ut in eos introeamus. Et concessit eis statim Iesus. Et exeuntes spiritus immundi introierunt in porcos, et magno impetu grex praecipitatus est in mare ad duo millia, et suffocati sunt in mari. Qui autem pascebant eos fugerunt, et nuntiaverunt in civitatem et in agros. Et egressi sunt videre quid esset factum; et veniunt ad Iesum, et vident illum qui a daemonio vexabatur sedentem vestitum et sanae mentis, et timuerunt. . . . Cumque ascenderet navim, coepit illum deprecari qui a daemonio vexatus fuerat ut esset cum illo. Et non admisit eum, sed ait illi: Vade in domum tuam ad tuos, et annuntia illis quanta tibi Dominus fecerit, et miseratus sit

¹ From Matt 8. 28, 'ita ut nemo posset transire per viam illam.'

² From Luke 8. 28, 'procidit ante illum.'

tō scipe, and se gewitsēoca hine bād þæt hē mōste mid him. Drihten him andwyrde: Far ðē hām tō pīnum, and cȳð hū micele mihte Drihten on ðē geworhte, and hū hē þē gemilt-sode. Hē þā fērde, swiðe bodiende Drihtnes wundra; and men þæs wundrodon. Arch. 102. 36, 37.

6. 17-29. Se welhrēowa cyning Herodes hine gehæfte, and on cwearterne sette, for his brōþor wīfe Herodiaden, þā hē genam of þām brōþor Philippe. Iohannes hine prēade, and cwæð þæt hit mǣnfullic wēre þæt hē his brōþor wif hæfde. And þæt wif Herodias syrwe ymbe pone Godes wer Iohannem, and wolde hine tō dēaðe gedōn, gif hēo mihte. Herodes sōðlice hæfde mycelne ege tō þām fulluhtere, wiste þæt hē wes rihtwis and hālig, and hine gehēold, and be his lāre fela þing dyde and tō langre hwīle him gehȳrde. Ðā beoōm se dæg his ācennednesse, and hē gelapode his ealdormen and his witan tō his gereorde. Ðā ēode his dohtor in mid hire mǣdenum, and plegode sētforan þām fæder, and him pearle gelicode hire plega, and eallum þām gebēorum. Ðā cwæð se cyning tō his dohtor: Bide mē lōcahwes þū wille, and þū bist tīðe. Hē swōr þā mid micelum āðe þæt hē hire forgifan wolde, pēah-þe hēo healfne dǣl his rices bāde. Hēo þā befrān þā mōdor hwet hēo biddan mihte. Hēo cwæð: Bide þæt hē þē forgife Iohannes hēafod þes fulluhteres. Ðā cwæð sēo dohtor tō þām cyninge: Ic bidde þæt þū hāte nū rihte beran tō mē Iohannes hēafod on ānum disce. Ðā wearð se

tul. Et abiit, et coepit praedicare in Decapoli quanta sibi fecisset Iesus; et omnes mirabantur.

6. 17-29. Ipse enim Herodes misit, ac tenuit Ioannem, et vinxit eum in carcere propter Herodiadem uxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Ioannes Herodi: Non licet tibi habere uxorem fratris tui. Herodias autem insidiabatur illi, et volebat occidere eum, nec poterat. Herodes enim metuebat Ioannem, sciens eum virum iustum et sanctum; et custodiebat eum, et audito eo multa

faciebat, et libenter eum audiebat. Et cum dies opportunus accidisset, Herodes natalis sui coenam fecit principibus, et tribunis, et primis Galilaeae. Cumque introisset filia ipsius Herodiadis, et saltasset, et placuisset Herodi simulque recumbentibus, rex ait puellae: Pete a me quod vis, et dabo tibi; et iuravit illi: Quia quidquid petieris dabo tibi, licet dimidium regni mei. Quae cum exisset dixit matri suae: Quid petam? At illa dixit: Caput Ioannis Baptistae. Cumque introisset statim cum festinatione ad

cynning gedrēfed for þære bēne, and nolde, þeah, for his āðe, nē for þām gebēorum, his word āwegan, nē þā dohtor āhwēnan, ac sende pærrhte ænne cwellere, and hēt his hēafod bringan on ānum disce. Se cwellere þā behēafdode pone mæran witegan binnan þām cwearterne, and pæt hēafod þām cynninge brōhte, and hē hit ræhte his dohtor, and sēo dohtor þære mōder. Cōmon þā syðþan his folgeras, and his lic bebyrigdon. Arch. 101. 320, 321.

6. 50. See Matt. 14. 27.

8. 1-9. On sumere tide wæs micel meniu mid þām Hælende on ānum wēstene metelēas. Þā clipode se Hælend his leorningnihtas him tō, and cwæð: Mē ofhrēowð pyssere meniu, forðanþe hī nū for prym dagum hēr mīn anbīdodon, and nabbað hwæt hī etað; and gif ic hī forlæte fæstende hām gecyrran, ponne ātēoriað hī be wege, forðanþe hī synd sume feorran cumene. Þā andwyrdon his leorningnihtas: Hwā mæg æfre on ðisum wēstene þas micclan meniu mid hlāfum gefyllan? Hē befrān hī: Hwæt hæbbe gē hlāfa? Hī sēdon: Seofan. Þā hēt se Hælend þā meniu sittan; and genam þā seofan hlāfas, and blētsode, tōbræc, and sealde his leorningnihtum, and hēt beran þām folce. Hī hæfdon ēac āna fēawa fixa; þā hē blētsode, and hēt dælan. Hī gereordodon hī ðā, and wurdon gefyllede; and man gegaderode of

regem, petivit dicens: Volo ut protinus des mihi in disco caput Ioannis Baptistae. Et contristatus est rex; propter iusiurandum, et propter simul discumbentes, noluit eam contristare, sed, misso spiculatore, praecepit afferri caput eius in disco. Et decollavit eum in carcere, et attulit caput eius, . . . et dedit illud puellae, et puella dedit matri suae. Quo audito, discipuli eius venerunt, et tulerunt corpus eius, et posuerunt illud in monumento.

8. 1-9. In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super tur-

bam, quia ecce iam triduo sustinent me, nec habent quod manducant; et si dimisero eos letunos in domum suam, deficient in via; quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui; Unde illos quis poterit hic saturare panibus in solitudine? Et interrogavit eos: Quot panes habetis? Qui dixerunt: Septem. Et praecepit turbae discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent; et apposuerunt turbae. Et habebant pisciculos paucos; et ipsos benedixit, et iussit apponi. Et manducaverunt, et

ðære lāfe seofan spyrtan fulle. þær wæron sōðlice fēower
pūsend manna set þām gereorde, būton wifum and cildum.
Arch. 102. 38.

15. 47. Ðā behēold Maria, pæs Hælendes modor,¹ and þā
wifmenn² þe hyre mid wæron, hwær hē bebyrged wæs, and
ēodon þā ongēan tō þære byrig.³ Arch. 101. 314.

16. 1-4. And sēo Magdalenisce Maria, and Maria, Iacobes
mōdor, bohton dēorwyrðe sealfe, þe bið geworht tō smyri-
genne dēaddra manna lic mid, þæt hī sceolon late rotian;
and ēodon þā þā wifmen on þisum dæge on ærnerigen, and
woldon his lic behwurfan, swā-swā hyt þær gewunelic wæs
on þære pēode. Ðā cwædon þā wif betweox heom: Hwā
sceal ūs āwylīan pone stān of ðære prūh? se stān is ormæt-
lice mycel. Arch. 101. 314.

16. 7. See Matt. 28. 2-13, 15, note 1.

16. 15-20. Farað geond ealne middaneard, and bodiað godspel
eallum gesceafta. Se ðe gelyfð, and bið gefullod, sē bið
gehealden; se ðe ne gelyfð, hē bið geniðerod. Pās tǣcnu
fyllað þām mannum þe gelyfað: Hī ādræfað dēoflu on
mīnum naman; hī sprecað mid nīwum gereordum; hī āfyr-
siað næddran, and, pēah-ðe hī unlybban drincan, hit him ne
dereð; hī settað heora handa ofer ādligum mannum, and him
bið teala. Þā-ðā Ðrihten hǣfde pās word gesprecen, þā
wearð hē genumen tō heofonum, and sit on ðære swiðran

saturati sunt; et sustulerunt quod
superaverat de fragmentis septem
sportas; erant autem qui mandu-
caverant quasi quattuor millia. Et
dimisit eos.

15. 47. Maria autem Magdalene et
Maria Ioseph aspicebant ubi pone-
retur.

16. 1-4. Et cum transisset sabbatum,
Maria Magdalene, et Maria Iacobi,
et Salome emerunt aromata, ut
venientes ungerent Iesum. Et
valde mane una sabbatorum ve-
niunt ad monumentum, orto iam

sole. Et dicebant ad invicem:
Quis revolvat nobis lapidem ab
ostio monumenti? Et respicientes
viderunt revolutum lapidem; erat
quippe magnus valde.

16. 15-20. . . . Euntes in mundum
universum predicate evangelium
omni creaturae. Qui crediderit, et
baptizatus fuerit, salvus erit; qui
vero non crediderit condemnabi-
tur. Signa autem eos qui credi-
derint haec sequentur: In nomine
meo daemonia elicient; linguis
loquentur novis; serpentes tollent;

¹ An error. ² From Luke 23. 55, 'mulieres.' ³ From Luke 23. 56, 'revertentes.'

hand his Fæder. His apostoli ferdon þā, and bodedon gehwær, God samod wyrcendum, and getrymmendum þā spræce mid æfterfyligendum tæcnum. Arch. 101. 317.

LUKE.

1. 5-8, 11, 13-20, 22-24. Sum ðawfæst Godes pegen wæs gehāten Zacharias; his gebedda wæs geciged Elizabeð. Hī būtū wæron rihtwise ætforan Gode, on his bebodum and rihtwisnyssum forðstæppende būton tæle. Næs him cild gemæne, forðanðe Elizabeð wæs untȳmende, and hī būtū þā forwerede wæron. Hit gelamp æt sumum sǣle pæt Zacharias ðode intō Godes temple; þā, mid-þām-þe hē on his gebedum stōð, him ætēowde Godes hēahengel Gabrihel, and him tō cwæð: Ne bēo þū āfyrht, Zacharia; se ælmihtiga Wealdend þē hēt cȳðan pæt hē gehȳrde þine bēne, and þīn wif sceal ācennan sunu, and þū gecigst his naman Iohannes. Hit bið þē micel blis, and manega on his ācennednyse fægnað. Hē bið mære ætforan Gode; ne ābyrigð hē wīnes, nē nān pēra wātena þe menn of drunceniað; hē bið āfylled mid þām Hālgan Gāste

et si mortiferum quid biberint, non eis nocebit; super aegros manus imponent, et bene habebunt. Et Dominus quidem Iesus, postquam locutus est eis, assumptus est in caelum, et sedet a dextris Dei. Illi autem profecti praedicaverunt ubique, Domino cooperante et sermonem confirmante sequentibus signis.

LUKE.

1. 5-8, 11, 13-20, 22, 24. Fuit . . . sacerdos quidam nomine Zacharias; . . . et uxor illius, . . . et nomen eius Elisabeth. Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustificationibus Domini sine querela. Et non erat illis filius, eo quod esset Elisabeth sterilis, et ambo processissent

in diebus suis. Factum est autem, cum sacerdotio fungeretur in ordine vicis suae ante Deum, . . . apparuit autem illi angelus Domini, stans a dextris altaris incensi. . . . Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor tua Elisabeth pariet tibi filium, et vocabis nomen eius Ioannem. Et erit gaudium tibi et exultatio, et multi in nativitate eius gaudebunt; erit enim magnus coram Domino, et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suae; et multos filiorum Israel convertet ad Dominum Deum ipsorum; et ipse praecedet ante illum in spiritu et virtute Eliae, ut convertat corda patrum in filios, et incredulos ad

on his mōder innoðe. Hē gebigð feala þæs folces Israheles tō Gode, and hē forestæpð his Drihtne on gāste and mihte þæs witegan Helian, þæt hē geþwārlæce fædera heortan tō heora bearnum, and þæt hē gebige þā ungelēaffullan on rihtwīra snotornysse, and fulfremed folc Gode gearcie. Zacharias him andwyrd: Hū mæg ic þȳnum wordum gelyf-an, forðan þe wit synd forwerede tō bearnes gestrēone. Se engel cwæð: Ic eom Godes hēahengel, and dæghwomlice ic stande ætforan his gesihðe, and hē mē sende tō ðē pis tō cȳðenne. Nū for ðinre gelēaflēaste bēo þū dumb, oð-ðæt mīn bodung gefylled sȳ. Hē ðā ādumbode, and swā unsprec-ende hām gewende. Þā æfter fēawum dagum geēacnode his wif Elizabeð. Arch. 101. 318, 319.

1. 26-38. Godes hēahengel, Gabrihel, wæs āsend fram Gode tō þære Galileiscan byrig Nazareth, tō þām mædene þe wæs Maria gehāten; and hēo āsprang of Dauides cynne, þæs mæran cynincges; and hēo wæs beweddod þām rihtwīsan Iosephe. Ðā stōp se engel Gabrihel tō þām mædene, and cwæð hire tō: Ave — þæt is on ūrum gereorde grētingword — Ave, gratia plena, Dominus tecum; benedicta tu in mulie-ribus: Bēo ðū gesund; þū eart āfylled mid Godes gife, and God is mid þē; and ðū eart geblētsod betwux wifmannum. Ðā-þā þæt mæden þæs word gehȳrde, þā wearð hēo āstyred, and smēade hwæt sēo grēting wære. Ðā cwæð se engel tō

prudentiam iustorum, parare Do-
mino plebem perfectam. Et dixit
Zacharias ad angelum: Unde hoc
sciam? ego enim sum senex, et
uxor mea processit in diebus suis.
Et respondens angelus dixit ei: Ego
sum Gabriel, qui asto ante Deum;
et missus sum loqui ad te, et hæc
tibi evangelizare. Et ecce eris
tacens, et non poteris loqui, usque
in diem quo hæc fiant, pro eo quod
non credidisti verbis meis, quæ
implebuntur in tempore suo. . . .
Egressus autem non poterat loqui
ad illos. . . . Et ipse erat innuens
illis, et permansit mutus. . . . Post

hos autem dies concepit Elisabeth
uxor eius, et occultabat se mensi-
bus quinque. . . .

1. 26-38. . . . Missus est angelus
Gabriel a Deo in civitatem Gali-
laeae cui nomen Nazareth, ad vir-
ginem desponsatam viro cui nomen
erat Ioseph, de domo David; et
nomen virginis Maria. Et ingres-
sus angelus ad eam dixit: Ave,
gratia plena; Dominus tecum;
benedicta tu in mulieribus. Quæ
cum audisset, turbata est in ser-
mone eius, et cogitabat qualis esset
ista salutatio. Et ait angelus ei:
Ne timeas, Maria, invenisti enim

hire: Ne bēo þū nā āfyrht, Maria; þū hæfst myccle gife mid Gode. Efne, þū scealt geðacnian on þinum innope, and þū æcenst sunu, and ðū hæstst his nama Iesus. Ðēs bið mære and mycel, and hē bið geciged Sunu þæs Hēhstan; and him byð forgyfen Dauides cynesetl; and hē rīxað on ēcnysse ofer Iacobes hired, and ne bið nān ende his rīces. Ðā andwyrde Maria þām engle: Hū mæg þis gewurðan, forðampe ic ne brūce nānes weres? Ðā andwyrde se engel: Se Hālga Gāst becymð on þē, and miht þæs Hēhstan ofersceadewað þē; forðī ēac þæt Hālige, þe of ðē bið æcenned, bið geciged Godes Sunu. And efne, þin mäge Elisabeth geðacnode, and sceal æcennan cild on hyre ylde, þe ær on hire iugoðe ne mihte, ac wæs gehāten unwæstmbeāre; forðonpe nān þing ne bið Gode unāræfnīendlic. Ðēs mōnað is se syhsta mōnað syððan hēo mid cilde wæs. Ðā cwæð sēo ēadige Maria tō þām engle: Ic eom Godes þinen; getūmige mē æfter þinum worde. Ðā gewāt se encgel of hire gesyhðe. Arch. 101. 312, 313.

1. 57-68. And on gefylledre tide sunu æcende. Hire siblingas and nēhhebūras þæs fægnodon, and woldon þām cilde naman gescyppan Zacharias. Sēo ealde cennestre wiðcwæð þām magum: Ac bēo hē geciged Iohannes. Hī andwyrdon: Hwī wiðcwyst þū ūrum geðeahtum? nis nān mann on ðinre mægðe Iohannes gehāten. Hī þā biernodon þām dumb-

gratiam apud Deum; ecce, concipies in utero, et paries filium, et vocabis nomen eius Iesum. Hic erit magnus, et Filius Altissimi vocabitur; et dabit illi Dominus Deus sedem David patris eius; et regnabit in domo Iacob in æternum, et regni eius non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi; ideoque et quod nascetur ex te sanctum vocabitur Filius Dei; et ecce, Elisabeth cognata tua et ipsa concepit

filium in senectute sua, et hic mensis sextus est illi quae vocatur sterilis; quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini; fiat mihi secundum verbum tuum. Et discessit ab illa angelus.

1. 57-68. Elisabeth autem impletum est tempus pariendi, et peperit filium. Et audierunt vicini et cognati eius quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei. Et factum est in die octavo venerunt circumcidere puerum; et vocabant eum nomine patris sui, Zachariam. Et respondens mater eius dixit: Nequa-

an fæder, hwæt him be ðam geðūhte. Se fæder pā āwrat: His nama is Iohannes. Pā mid pām gewrite wearð his mūð geopenod, and his tunge unbunden tō rihtre sprēce. Hwæt, pā āsprang micel ōga ofer heora nēhgebūras, and pæt wundor wearð swiðe gewiðmārsod, and cwæð gehwā on his geðance: Hwæt wēnst pū, hwæt pis cild bēon wille? Godes miht sōðlice wæs mid pām cilde. And se fæder wearð mid pām Hālgan Gāste āfyllod, and witegende herode God: Sý geblētsod Drihten, Israhela God, forðan ðe hē genēosode his folc, and ālȳsde. Arch. 101. 319.

1. 80. Pæt cild pēah, and wæs gestrangod mid Godes gāste; pā-ðā hē gewittig wæs, hē forbēah pæs folces nēawiste and woruldlice unðeawas, and wunode on wēstene oð fullum wæstmne. Arch. 101. 319.
3. 9-16. Ælc trēow pe nele beran gōdne wæstm sceal bēon forcoruen, and on fȳre forbærned. . . . Ðā āxodon hī Iohannem hwæt hī dōn sceoldon. Hē andwyrde mid fēawum wordum, and ðus cwæð: Se ðe hābbe twyfeald rēaf, sylle pæt oðer pām ðe næbbe. Se ðe hābbe twyfealde mettas, hē dō hand swā gelice. Pā cōmon ēac tō his fulluhte gerēfan and tolleras, and cwædon him tō: Pū lārēow, sege ūs hwæt wē dōn sceolon. Se hālga wer him ðā geandwyrde: Ne nime gē æt

quam, sed vocabitur Ioannes. Et dixerunt ad illum: Quia nemo est in cognatione tua qui vocetur hoc nomine. Innuebant autem patri eius, quem vellet vocari eum. Et . . . scripsit, dicens: Ioannes est nomen eius. . . . Apertum est autem illico os eius et lingua eius, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum, et super omnia montana Iudaeae divulgabantur omnia verba haec. Et posuerunt omnes qui audierant in corde suo, dicentes: Quis, putas, puer iste erit? Etenim manus Domini erat cum illo. Et Zacharias pater eius repletus est Spiritu sancto, et pro-

phetavit dicens: Benedictus Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suae.

1. 80. Puer autem crescebat, et confortabatur spiritu; et erat in deserto usque in diem ostensionis suae ad Israel.
3. 9-16. . . . Omnis ergo arbor non faciens fructum bonum excidetur, et in ignem mittetur. Et interrogabant eum turbæ, dicentes: Quid ergo faciemus? Respondens autem dicebat illis: Qui habet duas tunicas det non habenti; et qui habet escas similiter faciat. Venerunt autem et publicani ut baptizarentur, et dixerunt ad illum: Magister, quid faciemus? At ille

nānum menn nā mære þonne ēow geset is. Him cōmon ēac tō hīredmenn and cēpan, and āxodon hwæt hī don sceoldon. And hē him andwyrde: Ne ēhte gē nānes mannes, nē gē nænne mann ne ofbēatað, ac bēoð ēow gehealdene on ēowrum gescipe. Þā ðōhte eal þæt folc and wēnde be Iohanne, þæt hē wære Crist. . . . Þā cwæð Iohannes tō þām folce: Ne eom ic nā Crist,¹ ac ic fullige ēow on wætere tō ði þæt gē sceolon ēowre synna behrēowsian.² Æfter mē³ cymð sē ðe is streng-ra þonne ic, and ic ne eom nā wyrðe þæt ic mōte furðon his scēoðwang unbindan. Hē fullað ēow on ðām Halgan Gaste and on fýre. Arch. 102. 29, 30.

5. 29. See Matt. 9. 9-13, note.

7. 11-16. Ūre Drihten fērde tō sumere byrig, sēo is gehāten Naim, and his gýngran samod, and genihtsum meniu. Þā-ðā hē genēalæhte þām portgeate, þā ferode man ānes cnihtes lic tō byrgenne. His mōdor wæs wydewe, and mid wōpe þām lice folgode, forðanðe hēo wæs werlēas, and hire ācennedan sunu benāmed. Efne, þā se Hælend beseah wið hire, and wearð mid mildheortnysses āstýred, and hire tō cwæð: Ne wēp ðū. Hē ðā genēalæhte, and hrepode þā bære; and þā bærmen þærrihte ætstōdon. Se Hælend cwæð: Þū cniht, ic secge þe: Āris. And hē þærrihte ūp gesæt, and sprecende

dixit ad eos: Nihil amplius quam quod constitutum est vobis faciatis. Interrogabant autem eum et milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem conculcatis, neque calumniam faciatis; et contenti estote stipendiis vestris. Existimante autem populo, et cogitantibus omnibus in cordibus suis de Ioanne, ne forte ipse esset Christus, respondit Ioannes, dicens omnibus: Ego quidem aqua baptizo vos; veniet autem fortior me, cuius non sum dignus solvere corrigiam calceamentorum eius; ipse vos

baptizabit in Spiritu sancto et igni.

7. 11-16. Et factum est, deinceps ibat in civitatem quae vocatur Naim; et ibant cum eo discipuli eius, et turba copiosa. Cum autem appropinquaret portae civitatis, ecce defunctus efferebatur, filius unicus matris suae, et haec vidua erat; et turba civitatis multa cum illa. Quam cum vidisset Dominus, misericordia motus super eam dixit illi: Noli flere. Et accessit, et tetigit loculum (hi autem, qui portabant steterunt). Et ait: Adoles-

¹ From John 1. 20, 'non sum ego Christus.'

² From Matt. 3. 11, 'in poenitentiam.'

³ From Mark 1. 7, 'post me.'

wæs. Drihten þā hine betæhte þære mēder, and hī gefrēfrode. Hwæt, þā āsprang micel ōga on eallum þām folce, and hī mærsodon God, þus cweðende: *Ēalā, mære witega ārās betwux ūs*; and, God genēosode his folc. Arch. 101. 321.

8. 4-15. On sumere tide, þā-ðā micel menigu samod cōmon tō ðām Hælende, and fram gehwilecū burgum tō him genēalæhton, þā sæde hē him pis bigspell: Sum sædere fērde tō sāwenne his sæd; and hit gelamp, þā-ðā hē sēow, þæt sum dæl þæs sædes befēoll on ðām wege; and hit wearð fortreden, and fugelas hit æton. Ōðer dæl þæs sædes befēol ofer stænigum lande; and hit mid þām ūpsprynge forbarn, forðanðe hit næfde nænne wētan. Sum þæt sæd sprang betwux þornum; and þā þornas samod wēoxan, and þæt sæd forsmoredon. Sum dæl ēac þæs sædes befēol on gōdre eorðan, and forgeaf upstigendne wæstm, sum be þritigfealdon, sum be sixtigfealdon, sum be hundfealdon.¹ Þās word Drihten clypigende cwæð: Se ðe hæbbe earan tō gehyrenne, gehyre þās word. Þā befrinon his leorningcnihtas hwæt pis bigspel mænde. Þā hē sylf sæde: *Ēow is forgeofen þæt gē cunnon þā gerýno Godes rices*; sōðlice þām þe wiðūtan synd² bið on bigspelum gesæd, þæt hī on lōcigende hit ne gesēon, and gehyrende hit ne understandon. Pis bigspel is þus: Þæt sæd is Godes word. Se dæl þe ūpon ðām wege fēoll synd þā menn þe

cens, tibi dico: Surge. Et resedit qui erat mortuus, et coepit loqui; et dedit illum matri suae. Accepit autem omnes timor, et magnificabant Deum, dicentes: Quia propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

8. 4-15. Cum autem turba plurima convenirent, et de civitatibus properarent ad eum, dixit per similitudinem: Exiit qui seminat seminare semen suum; et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres caeli comederunt illud. Et aliud cecidit supra

petram; et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortae spinas suffocaverunt illud. Et aliud cecidit in terram bonam, et ortum fecit fructum centuplum. Haec dicens clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli eius quae esset haec parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis, ut videntes non videant, et audientes non intelligant. Est autem haec parabola: Semen est

¹ From Mark 4. 8, 'unum triginta, unum sexaginta, et unum centum.'

² From Mark 4. 11, 'qui foris sunt.'

Godes lāre gehȳrað; þonne cymð se dēofol, and ætbrēt þæt word of heora heortan, þæt hi gelyfende ne bēoð gehealdene. Sōðlice, þæt sǣd þē bufon þām stānigum lande befēol synd þā ðe mid blisse Godes word underfōð; ac hī nabbað nænne wyrtruman, forðanþe hī gelyfað sume hwile, and, þonne sēo costung cymð, þonne gewitað hi fram Gode. Þæt sǣd þe sprang betwux þām þornum, þæt synd þā ðe gehȳrað Godes word, ac hī synd gebisgode mid heora welum, and mid heora lifes lustum forsmorode, and ne berað nænne wæstm. Þæt þe ūpon gōdum lande befēol, þæt synt þā ðe Godes word on gōddre heortan healdað, and bringað wæstm on geðylde, sume prittigfealdne, sume sixtigfealdne, sume hundfealdne.¹ Arch.

102. 31, 32.

8. 28. See Mark 5. 1-15, 18-20, note 2.

10. 1-7. Se Hǣlend gecēas him, tōēacan þām twelf apostolum, twā² and hundseofontig leorningenihta, and sende hī twām and twām ætforan him tō ælcere byrig and stōwe þe hē sylf tōweard wæs. And cwæð: Þæt gerip is micel, and þā rifteras fēawa; biddað þæs geripes hlāford þæt hē āsende wyrhtan tō his geripe. Farað; efne, ic āsende ēow swā-swā lamb betwux wulfum. Ne bere gē mid ēow pusan, oððe cod, nē gescȳ: nē gē nænne mannan be wege ne cyrran. On swā hwilcum hūse swā gē in cumað, cweðað ærest: Wunie sib on ðisum hūse. And gif þær bið sibbe bearn, ēower sib

verbum Dei. Qui autem secus viam hi sunt qui audiunt; deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum, et hi radices non habent; qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, et a sollicitudinibus et divitiis et voluptatibus vitæ euntes suffocantur, et non referunt fructum. Quod autem in bonam terram

hi sunt qui in corde bono et optimo audientes verbum retinent, et fructum afferunt. . . .

10. 1-7. Post hæc autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum quò erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci; rogate ergo dominum messis ut mittat operarios in messem suam. Ite; ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram,

¹ See preceding page, note 1.

² An error.

wunað ofer þām hūse; gif on ðām hūse ne bið sibbe bearn, ēower sib gewent eft tō ēow. Wuniað on ðām hūse þe gē tō cumað, etende and drincende þæt þæt hī hæbbað ēow tō sylenne. Sōðlice se wyrhta is wyrðe his mēde. Arch. 102. 40.

10. 38-42. Se Hælend becōm intō sumere ēaðelican byrig; and ān wif, Martha gehāten, gelaðode hine tō hire gereorde. Hēo hæfde āne swuster, Maria gehāten, sēo sæt æt Drihtnes fōtum, and georne his lāre hlyste. Martha sōðlice, hire swuster, ēode carful ymbe Drihtnes ðēnunge. Hēo stōd ðā, and cwæð tō ðān Hælende: Drihten, hwī nelt ðū hogian þæt mīn swuster mē lāet āna ðēnian? sege hire þæt hēo mē fylste. Hire andwyrde se Hælend, and cwæð: Martha, Martha, þū eart carful and bysig ymbe fela ðing; witodlice ān ðing is nýdbehōf. Maria gecēas pone sēlestan dæl, se ðe ne bið hire nāfre ætbrōden. Arch. 102. 39.

11. 5-13. Se Hælend cwæð tō his leorningnihtum: Hwyle ēower is þe hæfð sumne frēond, and gæð him tō on middere nihte, and cweð: Þū frēond, ālāene mē prȳ hlāfas, forðanðe mē gesōhte sum cuma, and ic næbbe nān þing gearlices him tō bēodenne. Þonne andwyrð se hiredes ealdor of his bedde, and cweð: Ne drece þū mē nū on ðysum tīman; mīn duru

neque calceamenta, et neminem per viam salutaveritis. In quamcumque domum intraveritis, primum dicite: Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt; dignus est enim operarius mercede sua. . . .

10. 38-42. . . . Intravit in quoddam castellum; et mulier quaedam, Martha nomine, excepit illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae stetit, et ait: Domine, non est tibi curae quod soror mea reliquit

me solam ministrare? dic ergo illi ut me adiuvet. Et respondens dixit illi Dominus: Martha, Martha, sollicita es et turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea.

11. 5-13. . . . Quis vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi: Amice, comoda mihi tres panes, quoniam amicus meus venit de via ad me, et non habeo quod ponam ante illum. Et ille deintus respondens dicat: Noli mihi molestus esse; iam ostium clausum est, et pueri mei mecum sunt in cubili; non possum surgere, et dare tibi. Et si ille perseveraverit pulsans, dico vobis, etsi non dabit illi surgens eo quod ami-

is belocen, and mine cild on heora reste; ic ne mæg nū ārisan, and þē þæs tīðian. Þonne, gif se ðoðer purhwunað mid hrēame and cnucunge, hē ārist þonne for his onhrōpe, and nā for frēondscipe, and getyðað him þæs þe hē þonne bit. Þā cwæð eft se Hælend: Biddað, and ēow bið geseald; sēcað, and gē gemētað; cnuciað, and ēow bið geopenod. Ælc man þe bit, hē underfēhð; and se ðe sēcð, hē gemēt; and se ðe cnucað, him bið geopenod. Hwylc ēower bit his fæder hlāfes? hū cwest þū, sylð hē him stān for hlāfe? oððe, gif hē bit fisceas, sylð hē him næddran? oððe, gif hē bit æges, sylð hē him pone wrym þe is gehāten prōwend? Gif gē cunnon, þā ðe yfele synd, syllan þā gōdnysse ēowrum bearnum, hū mīcele swiðor wile ēower heofonlica Fæder for-geofan gōdne gāst him biddendum. Arch. 101. 316, 317.

14. 16-24. Sum man gearcode mīcele feorme, and þærtō manega gelaðode, and sende his þēowan tō ðām gelaðedum; hēt secgan þæt hī cōmon, forðanþe hē hæfde þā ealle his ping gegearcode. Þā ongunnon þā gelaðedon ealle hī belāðian. Se forma sāde: Ic bohte ænne tūn, and mē is nēod tō farenne and þone scēawian; ic bidde þē þæt þū mē belādie. Se oðer cwæð: Ic bohte fīf getyme oxana, and ic fare cunnian heora; ic bidde þē þæt þū mē belādige. Se pridda cwæð: Ic wifode nū niwan, and forðī ic ne mæg tō þære feorme gecuman.

cus eius sit, propter improbitatem tamen eius surget, et dabit illi quot-quot habet necessarios. Et ego dico vobis: Petite, et dabitur vobis: quaerite, et invenietis; pulsate, et aperietur vobis. Omnis enim qui petit accipit; et qui quaerit invenit; et pulsanti aperietur. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? aut piscem, numquid pro pisce serpentem dabit illi? aut si petierit ovum, numquid porriget illi scorpionem? Si ergo vos, cum sitis mali, nostis bona dare filiis vestris, quanto magis Pater vester de caelo dabit spiritum bonum petentibus se?

14. 16-24. . . . Homo quidam fecit coenam magnam, et vocavit multos; et misit servum suum hora coenae dicere invitatis ut venirent, quia iam parata sunt omnia. Et coeperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire et videre illam; rogo te, habe me excusatum. Et alter dixit: Iuga boum emi quinque, et eo probare illa; rogo te, habe me excusatum. Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit haec domino suo. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas et vicos civitatis, et pau-

Þā gecyrde se bydel hām, and cȳdde þus his hlāforde. Se hiredes ealdor þā yrsode, and cwæð tō his þēowan: Far nū hraðe geond þās stræt and wīc, and gegadera pearfan and wanhāle, blinde and healte, and lāed hider inn. Se þēowa dyde swā, and cwæð: Hlāford, ic dyde swā-swā þū hēte, and gýt hēr is rȳmet. Se hlāford cwæð: Gā geond wegas and hegas, and nȳd hī in tō farenne, þæt mīn hūs bēo gefylled. Ic secge ēow tō sōðan þæt nān þāra weras þe, gelaðode, cuman noldan, ne onbyriað mīnre feorme. Arch. 102. 35, 36.

15. 1-7. Gerēfan and synfulle menn genēalæhton þām Hælende, and woldon his lāre gehȳran. Þā ceorodon þa sunderhālgan and þā bōceras Iudeisere þēode, forðanþe se Hælend underfēng þā synfullan, and heom mid gereordode. Þā sǣde se Hælend þām Iudeiscum bōcerum þis bigspell: Hwylc ēower hæfð hundtēontig scēapa? gif hē forlȳst ān þāra scēapa, lā, hū ne forlæt hē þā nigon and hundnigontig on wēstene, and gǣð sēcende þæt ān þe him losode? Gif hē hit þonne gemēt, hē hit berð on his eaxlum tō ðære ēowde, blissigende. Þonne hē hām cymð, hē gelaðað his frȳnd and nēahgebūras him tō, and cwyð: Blissiað mid mē, forðanðe ic gemētte mīn scēap þe mē losode. Ic secge ēow þæt māre blis bið on heofonum be ānum synfullum menn, gif hē his synna mid dǣdbōte behrēowsað, þonne him sȳ be nigon and hundnigontig rihtwīsa, þe ne behōfiað nānre dǣdbōte. Arch. 101. 318.

peres, ac debiles, et caecos, et claudos introduc huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam.

15. 1-7. Erant autem appropinquantes et publicani et peccatores, ut audirent illum. Et murmurabant Pharisei et scribae, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo

qui habet centum oves, et si perdidit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens; et veniens domum convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat? Dico vobis quod ita gaudium erit in caelo super uno peccatore poenitentiam agente, quam super nonaginta novem iustis qui non indigent poenitentia.

16. 19-31. Sum welig man wæs mid purpuran and mid godwebbe geglænged, and dæghwamlice mærllice leofode. Ðā læg sum wædla æt his geate, and his nama wæs Lazarus. Sē wæs licprōwere, and cēpte þære crumena þe man mid þām bēodum ūt ābær, ac him wæs forwyrned. Ðā cōmon þā hundas, and his wunda liccodon. Ðā gelamp hit þæt se pearfa forðferde, and englas feredon his sǣwle tō reste mid Abraham. Se rīca ēac gewāt, and his sǣwul wearð besengt on helle dēopnysse. Ðā beseah hē ūp of ðām tintregum, and gecnēow pone Lazarum on Abrahames wununge. Hē ðā hrȳmde mid earmre stemne, and cwæð: Ðū, fæder Abraham, gemiltsa mīn, and āsend tō mē Lazarum, þæt hē dyppe his finger on wætere, and gecēle mīne tungan, forðāmpē ic eom on ðysum lige pearle gecwylmed. Him andwyrde Abraham: Ðū, mīn bearn, bēo þē gemyndig þæt þū underfēnge welan on ðinum life, and Lazarus yrmðe; nū is hē gefrēfrod, and þū eart getintregod. And betwux ūs and ēow is micel prosm gefæstnod, þæt ūre nān ne mæg tō ēow, nē gē tō ūs. Hē cwæð þā: Ic bidde þē, fæder, þæt þū āsende Lazarum ongēan tō mīnre mægðe, þæt hē cȳðe mīnum fīf gebrōðrum þæt hī warnian hī geornlice, þæt hī ne becuman tō pysere tintregunge. Ðā andwyrde Abraham: Hī habbað pone lārēow

16. 19-31. Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus, cupiens saturari de micis quae cadebant de mensa divitis; et nemo illi debat; sed et canes veniebant, et lingebant ulcera eius. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in inferno. Elevans autem oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu eius. Et ipse clamans dixit: Pater Abraham,

miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi qui volunt hinc transire ad vos non possint, neque inde huc transire. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi Abraham: Habent Moysen

Moysen and witegan, þe him wyssian sceolon; hlystan hi heora lāre, gif hi willað. Þā cwæð se rīca: Nese, lēof, nese; nellað hi heora synna behrēowsian, būton sum man of dēaðe arise, and hi warnie. Se hēahfæder him andwyrde: Gif hi nellað gelyfan Moysen and þām witegum, ne gecyrrað hi tō dædbōte purh nānes geedcucodes mannes mynegunge. Arch. 101. 317, 318.

18. 9-14. Drihten sæde þis bigspell be sumum mannum þē on him sylfum trūwodon þæt hi rihtwīse wæron, and oðre for-sāwon, þus cweðende: Twēgen menn ēodan intō Godes temple hi tō gebiddenne: ān wæs sunderhālga, oðer wæs openlice synfull. Þā stōd se sundorhālga, and hine þus gebæd: God, ic þancie þē þæt ic ne eom nā swilce oðre menn, rēaferas and unrihtwīse, forlīras, oððe swilce þes mǣnfulla þe hēr stent. Ic fæste twēgen dagas on ðære wucan, and ic tēoðie ealle mīne æhta. Þā stōd se synfulla feorran, ne dorste his ēagan ūp āhebban, ac bēot his brēost, þus cweðende: God ælmihtig, miltsa mē synfullum. Nū cwæð se Hælend be ðisum: Sōð ic ēow secge: þes man ēode hām gerihtwīsoð swiðor þonne se sunderhālga; forðanðe ælc þæra þe hine onhefð bið geēadmēt, and se ðe hine sylfne geēadmēt bið āhafen. Arch. 102. 38, 39.
19. 20-26. Þā cōm se þrida, and cwæð: Hlāford, efne, hēr is þīn pund, þe ic hæfde behyð on mīnum swātclāðe; ic ondrēd

et prophetas; audiant illos. At ille dixit: Non, pater Abraham, sed si quis ex mortuis lerit ad eos, poenitentiam agent. Ait autem illi: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.

18. 9-14. Dixit autem et ad quosdam qui in se confidebant tamquam iusti, et aspernabantur ceteros, parabolam istam: Duo homines ascenderunt in templum ut orarent: unus Phariseus, et alter publicanus. Phariseus stans, haec apud se orabat: Deus, gratias ago tibi quia non sum sicut ceteri hominum, raptores, iniusti, adul-

teri, velut etiam hic publicanus; ieiuno bis in sabbato; decimas de omnium quae possideo. Et publicanus a longe stans nolebat nec oculos ad caelum levare, sed percutiebat pectus suum, dicens: Deus propitius esto mihi peccatori. Dico vobis: Descendit hic iustificatus in domum suam ab illo; quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur.

19. 20-26. Et alter venit, dicens: Domine, ecce mna tua, quam habui repositam in sudario; timui enim te, quia homo austerus es; tollis quod non posuisti, et metis quod non seminasti. Dicit ei: De ore tuo

mē, forðan þe ðū eart swiðe styrne, and wilt niman þæt þæt þū ær ne sealdest, and wilt ripan þæt þæt þū ær ne sēowe. þā cwæð se hlāford: Ealā, þū lȳðra pēowa, nū ic þe dēme æfter þīnre āgenre tungan. Wistest þū þæt ic wæs styrne man, neomende þæt ic ær ne sealde, and ripende þæt þæt ic ær ne sēow? hwī noldest þū syllan mīn feoh myneterum tō slēane, and ic wolde mid þām gafole hit ofgān æt him? Hē cwæð þā tō ðām ymbstandendum: Nimað þæt pund him æt, and syllað þām þe mē brōhte tȳn pund. Hī cwædon: Lā lēof, hē hæfð tȳn pund. Se hlāford cwæð: Ic secge eow tō sōðan: Ælc pæra þe hæfð, him bið mære geseald, and hē genihtsumað: se ðe næfð, him bið ætbrōden þæt þæt hē hæfð.

Arch. 102. 41, 42.

19. 30, 33, 38. See Matt. 21. 1-9, notes 1, 2, 3.

19. 41-47. Þā-ðā hē genēalæhte pære ceastre, and hē hī geseah, þā wēop hē ofer hī, þus cweðende: Gif þu wistest hwæt þe tōweard is, þū wēope mid mē. Witodlice on ðisum dæge þū wunast on sibbe; ac sēo tōwearde wracu is nū bediglod fram þīnum ēagum. Se tīma cymð þæt þīne fynd þe ymb sittað mid ymbtrymminge, and þe on ælce healde genyrwiað, and tō eorðan þe āstreccað, and þīne bearn samod þe on ðē synd. Ne forlætað hī on ðē stān ofer stāne, forðan ðe þū ne oncnēowe pone tīman þīnre genēosunge. Se Hælend þā ēode intō ðām temple, and ādræfde ut þā cȳpmen þe pærbinnan syllende and biggende wæron, cweðende tō heom: Hit is

te iudico, serve nequam; sciebas quod ego homo austerus sum, tolens quod non posui, et metens quod non seminavi; et quare non dedisti pecuniam meam ad mensam, ut ego veniens cum usuris utique exegissem illam? Et astantibus dixit: Auferte ab illo mnam, et date illi qui decem mnas habet. Et dixerunt ei: Domine, habet decem mnas. Dico autem vobis quia omni habenti dabitur, et abundabit; ab eo autem qui non habet et quod habet auferetur ab eo.

19. 41-47. Et ut appropinquavit, videns civitatem flevit super illam, dicens: Quia si cognovisses et tu, et quidem in hac die tua, quae ad pacem tibi! nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te undique, Et ad terram prosternent te, et filios tuos qui in te sunt; et non relinquent in te lapidem super lapidem. eo quod non cognoveris tempus visitationis tuae. Et ingressus in

āwriten þæt mīn hūs is gebedhūs, ac gē hit habbað gedōn sceaðum tō scræfe. . . . And wæs tæcende dæghwomlice binnan þām temple. Arch. 101. 320.

21. 9-19. Þonne gē gehyrað on middanearde gefeoht and sace, ne bēo gē āfyrhte; þās þing sceolon ærest cuman, ac ne bið, swā-þeah, þærrihte sēo geendung. Hē cwæð eft: Þeod ārist ongēan þeode, and rice winð ongēan rice; and micele eorð-styrunga bēoð geond stōwa; coðu and hungor bēoð, and ōgan of heofonum, and micele tǣcna. Swā-þeah, ærðanþe ðās þing gelimpað, man ēht ēower, belæwende on gesamnungum, and tēonde tō cyningum and tō ealdormannum and tō cwearternum for mīnum naman; þis ēow gelimpð sōðlice on gewitnysse. Settað eornostlice on ēowerum heortum þæt gē ne ðurfon āsmēagan hū gē andwyrðan sceolan; ic sōðlice sylle ēow mūð and wīsdōm þām ne magon wīðstandan nē wīðcweðan ealle ēower wīðerwinnan. Gē bēoð belæwede fram fæderum, and gebrōðrum, and fram māgon, and hī ēow tō dēaðe gewæcað; gē bēoð andsæte eallum mannum for mīnum naman; and swā-þeah ne losað ān hær of ēowrum hēafde. On ēowrum geðylde gē gēahniað ēow ēowre sǣwle.

Arch. 102. 40, 41.

21. 25-33. Tǣcna gewurðað on sunnan, and on mōnan, and on

templum, coepit eicere vendentes in illo et ementes, dicens illis: Scriptum est quia domus mea domus orationis est; vos autem fecistis illam speluneam latronium. Et erat docens quotidie in templo. . . .

21. 9-19. Cum autem audieritis praelia et seditiones, nolite terreri; oportet primum haec fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, et regnum adversus regnum. Et terraemotus magni erunt per loca, et pestilentia, et fames, terroresque de caelo, et signa magna erunt. Sed ante haec omnia iniicient vobis manus suas, et persequentur tra-

dentes in synagogas et custodias, trahentes ad reges et praesides, propter nomen meum; continget autem vobis in testimonium. Ponite ergo in cordibus vestris non praemeditari quemadmodum respondentis; ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri. Tradimini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis; et eritis odio omnibus propter nomen meum; et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

21. 25-33. Et erunt signa in sole, et

steorran; and on eorðan bið þēoda ofþrycednys, for gemenednyssa sælicra ȝða and swēges; menn forsēariað for ðām micclum ōgan and anbidunge þāra þinga þe becumað ofer eallum ymbhwyrfte; sōðlice heofona mihta bēoð āstyrede. And þonne hī gesēoð mannes Bearn cumende on wolcnum mid micclum mægenþrymme and mihte. Þonne þās wundra onginnað, āhebbað þonne ēowra hēafda, and behealdað, forðanðe ēower ālȳsednys genēalæcð. Hē sēde þā þis bigspell: Behealdað þās fīctrēowa, and ealle oðre trēowa; þonne hī spryttað, þonne wite gē þæt hit sumurlæcð. Swā ēac gē magon witan, þonne gē ðās foresēdan tācna gesēoð, þæt Godes rice genēalæcð. Sōð ic ēow secge: Ne gewīt þēos mægð oð-þæt ealle þās þing gewurðað. Heofon and eorðe gewitað; and mīne word nāfre ne gewitað. Arch. 101. 323, 324.

23. 55, 56. See Mark 15. 47, notes.

24. 12. See Matt. 28. 2-13, 15, note 2.

24. 13-35. Eodon twēgen Drihtnes leorningcnihtas tō ānre byrig, sēo wæs fīf mila fram Hierusalem, Emmaus gehāten; þā eodon hī, sprecende ymbe þæs Hælendes prōwunge him betwȳnan. And se Hælend sylf, genēalæcende, ēode him mid, ac hī ne mihton hine oncnāwan. Ðā befrān hē hī hwæt hī him betwȳnan spræcon, oððe hwī hī drēorige wæron. Him andwyrde ðā heora oðer, his nama wæs Cleo-

luna, et stellis; et in terris pressura gentium, prae confusione sonitus maris et fluctuum; ardentibus hominibus prae timore et expectatione quae supervenient universo orbi; nam virtutes caelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate. His autem fieri incipientibus, respicite, et levate capita vestra, quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores; cum producant iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote

quoniam prope est regnum Dei. Amen dico vobis quia non praeteribit generatio haec donec omnia fiant. Caelum et terra transibunt; verba autem mea non transibunt.

24. 13-35. Et ecce, duo ex illis ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta ab Ierusalem, nomine Emmaus; et ipsi loquebantur ad invicem de his omnibus quae acciderant. Et factum est, dum fabularentur et secum quaererent, et ipse Iesus appropinquans ibat cum illis; oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones quos confertis ad in-

phas, and cwæð: Eart ðū āna ældēodig mann on Hierusalem, þæt ðū ne gehýrdest be ðām Nazareniscan Hælende, hū hē wæs belæwed, and tō deaðe fordēmed? Wē hopodon þæt hē wære Israhela Ālýsend. Nū tō-dæg is se ðridða dæg þe ðis gedōn wæs. Sume wīmmen of ūre geferrædene ēodon tō his byrgene, and þær englas gesāwon, ðe cýddon þæt hē leofode. Sume ēac ūre gefēran tō ðære byrgene cōmon, and swā gemētton swā-swā ðā wīmmen him sǣdon; ac hī ne gemētton his lic, ac æmtige byrgene. Þā cwæð se Hælend him tō andsware: Ealā gē stuntan, and latheortan tō gelyfenne on eallum ðām ðingum þe witegan spræcon! Lā hū, ne gedafonode. Criste swā ðrōwian, and swā faran intō his wuldre? Beginn ðā him tō recenne fram Moyse and eallum witegum ðā hālgan gewritu þe be him wæron gesette. Ðā genēalǣhton hī ðære byrig þe hī tōwearde wæron, and hine gelaðodon tō heora gesthūse, þus cweðende: Lā lēof, wuna mid ūs, forðan ðe hit æfenlǣhð, and ðes dæg is nū āhyld. Þā ēode hē tō heora inne, swā gelaðod. Ðā-ðā hī tō gereordes æton, ðā genam hē hlāf, and blētsode, and tōbræc, and sealde him. Þā wurden heora ēagan geopenode, and hī oncnēowon ðone Hælend, þe him ær bedigelod wæs; Drihten ðā gewāt of heora gesihðe. And hī siððan him betwýnan spræcon: Lā hū, næs ūre heorte byrnende on ūs ðā-ðā hē ūs be wege gespræc, and

vicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Ierusalem, et non cognovisti quae facta sunt in illa his diebus? Quibus ille dixit: Quae? Et dixerunt: De Iesu Nazareno, . . . quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel. Et nunc super haec omnia tertia dies est hodie quod haec facta sunt. Sed et mulieres quaedam ex nostris terruerunt nos, quae ante lucem fuerunt

ad monumentum, et, non invento corpore eius, venerunt, dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, et ita invenerunt sicut mulieres dixerunt; ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus quae locuti sunt prophetae! Nonne haec oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moyse et omnibus prophetis, interpretabatur illis in omnibus scripturis quae de ipso erant. Et appropinquaverunt castello quo

ūs ðā hālgan gewritu geopenode? Hī ārison on ðære ylcan tide, and gecyrdon tō Hierusalem, and gemētton ðā endlofan apostolas and ðā ðe him mid wæron, secgende þæt Drihten sōðlice of dēaðe ārās, and hine ætðowode Simone Petre. Hī sylfe ēac cýddon þæt hī Crīst be wege gespræcon, and hū hī on heora gereorde hine oncnēowon. Arch. 102. 33, 34.

24. 36-47. Ðā æt nēhstan cōm se Hælend tō his leorning-cnihtum pær hī gegaderode wæron, and cwæð him tō: Sý sib betweox ēow; ic hit eom; ne bēo gē nā āfyrhte.¹ Ðā wurdon hī āfærede, and wēndon þæt hit gāst wære. Ðā cwæð hē him tō: Hwī synd gē āfærede, and mislice pencað be mē? Scēawiað mīne handa and mīne fēt, þe wæron mid næglum purh-drifene; grāpiað and scēawiað; gyf ic gāst wære, þonne næfde ic flāsc and bān, swā-swā gē geseoð þæt ic hæbbe. Ðā-pā hē pis cwæð, pā ætðowde hē heom ægðer ge handa ge fēt ge sīdan, þe hē on gewundod wæs. Ðā wæs heora mōd mid mycelre wundrunge and blisse ofernumen. Ðā cwæp se Hælend him eft tō: Hæbbe gē hēr æni ping þe tō etenne sý?

ibant; et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est iam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum; et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis dum loqueretur in via, et aperiret nobis scripturas? Et surgentes eadem hora regressi sunt in Ierusalem; et invenerunt congregatos undecim, et eos qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quae gesta erant in via, et quomodo cognoverunt eum in fractione panis.

24. 36-47. Dum autem haec loquuntur, stetit Iesus in medio eorum, et dicit eis: Pax vobis; ego sum; nolite timere. Conturbati vero et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum; palpare et videte; quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non credentibus, et mirantibus prae gaudio, dixit: Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias dedit eis. Et dixit ad eos: Haec sunt verba quae locutus sum ad vos cum adhuc

¹ From Matt. 14. 27, 'Ego sum; nolite timere.'

Ðā brōhton hī him gebrædne fisc and sunne dæl hunies; and hē æt þā beforan heom, and sealde heom his lāfe, þus cwepe-ende: Ðis ic sæde ēow ær mīnre prōwunge; hyt is nū gefylled be mē, swā-swā sēo ealda æ and witegan be mē āwriten. And hē ðā heom forgeaf andgyt, þæt hī mihton þā gewritu tōcnāwan, and cwæð þā gýt: Ðus wæs gewriten be mē, þæt ic prōwian sceolde, and ārisan of dēape on þām priddan dæge; and sceal bēon gebodod on mīnum naman dædbōt and synna forgyfennyss on eallum þeodum. Arch. 101. 315.

JOHN.

1. 20. See Luke 3. 9-16, note 1.
2. 1-11. Gifta wæron gewordene on anum tūne ðe is geciged Chana, on ðām Galileiscan earde; and ðær wæs Maria, pæs Hælendes mōder. Se Hælend wæs eac gelaðod tō þām giftum, and his leorningcnihtas samod. Þā gelamp hit þæt ðær āscortode wīn ðām gebēorum, and pæs Hælendes mōder cwæð tō him: Hī nabbað wīn leng. Þā andwyrde se Hælend: Fæmne, hwæt is mē and ðē tō ðān? Ne cōm gýt mīn tīma. Sēo ēadige mōder cwæð tō þām ðenum: Swā-hwæt-swā hē eow bebýt, dōð þæt. Sōðlice pær wæron gesette six stænene wæterfatu for clænsunge ðæra Iudeiscra manna, and hī hēoldon twyfealde gemetu oððe pryfealde. Drihten cwæð tō þām ðeningmannum: Fyllað þā fatu mid

essem vobiscum, quoniam necesse est impleri omnia quae scripta sunt in lege Moysi et prophetis et psalmis de me. Tunc aperuit illis sensum ut intelligerent Scripturas. Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die, et praedicari in nomine eius poenitentiam, et remissionem peccatorum in omnes gentes. . . .

JOHN.

2. 1-11. . . . Nuptiae factae sunt in Cana Galilaeae; et erat mater Iesu

ibi. Vocatus est autem et Iesus et discipuli eius ad nuptias. Et, deficiente vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater eius ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydrae sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas. Dicit eis Iesus: Implete hydras aqua. Et impleverunt eas usque ad summum. Et dicit eis Iesus:

wætere. Ðā ðēningmen dydon be his hǣse, and ðā stānenan fatu oð pone brerd gefyldon. Drihten ðā purh his mihte þæt wæter tō wine āwende, and cwæð: Hladað nū, and berað þām drihtealdre. Hī hlōdon and bæron. Ðā-ðā se drihteald-or þæs wines onbyrigde, and nyste hū hit gedōn wæs (þā byrlas wiston, þe þæt wæter hlōdon), ðā clypode hē tō ðām brýdguman, and cwæð: Ælc man scencð ærest his gōde wīn on forandæge, and þæt waccre þonne hī druncene bēoð; þū sōðlice hēolde þæt betste wīn oð pis. Pis tǣcn worhte se Hǣlend ærest on his menniscnyse, and geswutelode his wuldor; and his leorningcnihtas on hine gelyfdon.

Arch. 142. 30, 31.

6. 20. See Matt. 14. 37.

8. 46-59. Hwile ēower ðrēað mē be synne? Gif ic sōð secge, hwī nelle gē mē gelyfan? Se ðe fram Gode is, hē gehȳrð Godes word; forðī gē nellað gehȳran, forðanðe gē ne sind fram Gode. Ðā Iudeiscan andwyrdon and cwædon: Wē cweðað rihtlice be ðē þæt ðu eart Samaritanisc, and ðū hæfst dēofol on ðē. Se Hǣlend andwyrde: Næbbe ic dēofol on mē; ac ic ārwurðie mīnne Fæder, and gē unārwurðiað mē. Ic sōðlice ne sēce mīn wuldor; is, swa-ðeah, sē ðe sēcð and tōscæt. Sōð, sōð ic ēow secge: Swā-hwā-swā mīn word hylt, ne gesihð hē dēað on ēcnysse. Ðā cwædon ðā Iudeiscan: Nū

Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset (ministri autem sciebant qui hauserant aquam), vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est; tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galillaeae, et manifestavit gloriam suam; et crediderunt in eum discipuli eius.

8. 46-59. Quis ex vobis arguet me de peccato? Si veritatem dico vobis,

quare non creditis mihi? Qui ex Deo est verba Dei audit; propterea vos non auditis, quia ex Deo non estis. Responderunt ergo Iudaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes? Respondit Iesus: Ego daemonium non habeo; sed honorifico Patrem meum, et vos inhonorastis me. Ego autem non quaero gloriam meam; est qui quaerat, et iudicet. Amen, amen dico vobis: Si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Iudaei: Nunc cognovimus quia daemonium habes;

wē tōcnāwað þæt ðū eart wōd. Se hēahfæder Abraham forðfērde, and witegan; and ðū cwyst: Se ðe mīn word hylt, ne onbyrigð hē dēaðes on ēcnysse. Cweðst ðū lā, eart ðū mārre þonne ūre fæder Abraham, se ðe dēad wæs? and witegan forðfērdon; hwilene wyrest ðū ðe sylfne? Drihten andwyrde: Gif ic mē sylfne wuldrie, ðonne bið mīn wuldor nāht; mīn Fæder is, ðe mē wuldrað; and gē cweðað þæt hē is ēower God. Ac gē ne oncnēowon hine; ic sōðlice hine cann; and gif ic cweðe þæt ic hine ne cunne, ðonne bēo ic lēas, ēow gelic; ac ic cann hine, and ic his word healde. Abraham, ēower fæder, blissode þæt hē gesāwe mīnne dæg, and hē geseah, and þæs fægnode. Ðā cwædon ðā Iudeiscan him tō: Gýt ðū ne eart fiftig gēara, and gesāwe ðū Abraham? Se Hælend him andwyrde: Sōð, sōð ic ēow secge: Ic eom ærðanðe Abraham wære. Hi ðā nāmon stānas, þæt hī hine torfodon; se Hælend sōðlice hine behýdde, and ēode of ðām temple. Arch. 102. 33.

10. 11-16. Ic eom gōd hyrde: se gōda hyrde sylð his āgen lif for his scēapum. Se hýra, se ðe nis rihthyrd, hē gesihð þone wulf cuman, and hē forlæt þā scēap, and flihð; and se wulf sum gelæcð, and þā oðre tōstencð. Se hýra flihð, forðanþe hē is hýra, and þā scēap ne belimpað tō him. Ic eom

Abraham mortuus est, et prophetae, et tu dicis: Si quis sermonem meum servaverit, non gustabit mortem in aeternum. Numquid tu maior es patre nostro Abraham, qui mortuus est? et prophetae mortui sunt. Quem te ipsum facis? Respondit Iesus: Si ego glorifico meipsum, gloria mea nihil est; est Pater meus qui glorificat me, quem vos dicitis quia Deus vester est. Et non cognovistis eum; ego autem novi eum, et si dixero quia non scio eum, ero similis vobis, mendax. Sed scio eum, et sermonem eius servo. Abraham pater vester exultavit ut videret diem meum; vidit, et gavisus est.

Dixerunt ergo Iudaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Iesus: Amen, amen, dico vobis: Antequam Abraham fieret, ego sum. Tulerunt ergo lapides, ut iacerent in eum; Iesus autem abscondit se, et exivit de templo.

10. 11-16. Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, culus non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit, et dispergit oves. Mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum

gōd hyrde, and ic oncnāwe mīne scēap, and hī oncnāwað mē, swā-swā mīn Fæder mē oncnēow, and ic hine; and ic sylle mīn āgen lif for mīnum scēapum. Ic hæbbe ðore scēap, þe ne synt nā of ðisre ēowde; and þā ic sceal lēdan, and hī gehyrað mīne stemne; and bið ān ēowed, and ān hyrde. Arch. 101. 316.

12. 12, 13. See Matt. 21. 1-9, note 2.

17. 1-11. Se Hælend cwæð tō his Fæder uppāhafenum ēagum tō heofonum: Fæder mīn, se tīma cōm; mǣrsa þīnne Sunu, þæt þīn Sunu þē mǣrsie; swā-swā þū forgēafe him anweald ealles flǣsces, þæt hē forgife ēce lif þām eallum þe ðū him forgēafe. Þis is sōðlice ēce lif, þæt hī ðē ænne oncnāwan sōðne God, and þone þe ðū āsendest, Hælend Crist. Ic mǣrsode þe ofer eorðan; ic geendode þæt weorc þe ðū mē forgēafe tō dōnne; mǣrsa mē nū, Fæder, mid þē sylfum, mid þære mǣrsunge þe ic hæfde mid þē ærðanþe middanearde wære. Ic geswutelode þīnne naman þām mannum þe ðū mē forgēafe on middanearde; þīne hī wæron, and þū hī mē forgēafe; and hī hēoldon þīne spræce. Nū hī oncnēowon þæt ealle þā þing þe ðū me forgēafe syndon fram þē, forðanðe ic him forgeaf þā word þe þū mē forgēafe; hī underfēngon and oncnēowon sōðlice þæt ic fram þē fērde, and hī gelyfdon þæt þū mē sændest. Ic gebidde for hī; ne bidde ic for middanearde, ac for ðā þe ðū mē forgēafe, forðanðe hī synd þīne;

pastor bonus, et cognosco meas, et cognoscunt me meae. Sicut novit me Pater, et ego agnosco Patrem; et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili; et illas oportet me adducere; et vocem meam audient, et fiet unum ovile, et unus pastor.

17. 1-11. Haec locutus est Iesus, et, sublevatis oculis in caelum, dixit: Pater, venit hora; clarifica Filium tuum, ut filius tuus clarificet te. Sicut dedisti ei potestatem omnis carnis, ut omne quod dedisti ei, det eis vitam aeternam. Haec est autem vita aeterna, ut cognoscant

te, solum Deum verum, et quem misisti Iesum Christum. Ego te clarificavi super terram; opus consummavi quod dedisti mihi ut faciam; Et nunc clarifica me tu, Pater, apud te ipsum, claritate quam habui prius quam mundus esset apud te. Manifestavi nomen tuum hominibus quos dedisti mihi de mundo; tui erant, et mihi eos dedisti; et sermonem tuum servaverunt. Nunc cognoverunt quia omnia quae dedisti mihi abs te sunt, quia verba, quae dedisti mihi, dedi eis; et ipsi acceperunt et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti.

ealle mīne ping synd pīne, and pīne synd mīne; and ic eom gemærsod on him. Ne eom ic heononforð on middanearde; hī synd on middanearde, and ic cume tō ðē. Arch. 102. 35.

20. 5. See Matt. 28. 2-13, 15, note 2.

20. 19-29. Æfter ðæs Hælandes æriste wæron his discipuli belocene on ānum hūse for pæs Iudeiscan folces ōgan. Ðā on ānum restendæge cōm se Hælend in tō heom, and cwæð heom tō: Sý sibb betweox ēow. Ðā-pā hē pis cwæð, pā æt-ēowde hē him his handa and his sīdan. And hī wæron swýðe blīðe purh his ærist and his tōcyme. Hē cwæð pā eft: Sý sibb betweox ēow; swā-swā mīn Fæder āsende mē, swā wille ic ēac sendan ēow. Ðā āblēow hē him onuppon, and cwæð: Underfōð Hāligne Gāst; ðæra manna synna þe gē forgifað, pæra bēoð forgifene; and pām þe gē oftēoð pā forgyfennysse, pām bið oftogen. Ðā næs Thomas pær, ān pæra twelf apostola. Eft, pā-ða Thomas cōm, pā cwædon his gefēran him tō: Wē gesāwon pone Hælend. Hē andwyrde: Ne gelyfe ic þæt hē of dēaðe arise, būton ic gesēo pā dolhswaðu on his handum and on fōtum and on sīdan. Ðā eft embe seofon niht cōm se Hælend inn tō heom, pær hý beclýsede wæron, and cwæð: Sý sibbe betweox ēow. Ðā cwæð hē tō Thoman: Sete pīne

Ego pro eis rogo; non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt; et mea omnia tua sunt, et tua mea sunt; et clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio. . . .

20. 19-29. Cum ergo sero esset die illo, una sabbatorum, et fores essent clausae ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset, ostendit eis manus et latus. Gavisī sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis; sicut misit me Pater, et ego mitto vos. Haec cum dixisset, insufflavit, et dixit eis:

Accipite Spiritum sanctum; quorum remisistis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Thomas autem, unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Iesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus eius fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, et Thomas cum eis. Venit Iesus, ianuis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomae: Infer digitum tuum huc, et vide manus

hand on mīnum dolhswaðum, and grāpa mīne handa and mīne sīdan, and ne bēo þū nā ungelēafful þæt ic of dēaðe ārise, ac gelyf. Thomas þā scēawode and grāpode, and cwæð him tō : Ðū eart mīn Drihten and mīn God. Him andwyrde se Hælend : Ðū gelyfst, forðamþe þū mē gesāwe; ac þā beoð gesælige þe hit ne gesāwon, and hwæpere gelyfað. Arch. 101. 315-6.

21. 1-13. Se Hælend hine geswutelode æfter his æriste æt ðære sære Tyberiadis his seofon leorningenihtum on fixnoðe. Þær fixode Petrus, and Thomas, and Nathanael, Iacobus and Iohannes, and oðre twēgen, þæra naman ne nemde se godspelere. Hī swuncon ealle ðā niht on idelum fixnoðe, and nænne fisc ne gelæhton. Ðā on merigen stōd se Hælend on ðām strande, and swā-ðeah hī ne mihton hine oncnāwan. Se Hælend him cwæð tō : Gē cnapan, hæbbe gē ænige syflinge begyten? Hī cwædon : Nese. Drihten cwæð : Wurpað ēower net on ðā swiðran healfe þæs rēwettes, and gē gemētað. Hī ðā wurpon þæt net on ðā swiðran healfe, and hit slōh sōna swā ful fixa þæt hī hit earfoðlice ātēon mihton. Þā cwæð Iohannes tō Petre þæt hit wære se Hælend þe on ðām strande stōd. Hwæt, ðā Petrus hine begyrde, and swam tō lande; ðā oðre six cōmon mid rēwette. Ðā gesāwon hī on

meas, et affer manum tuam, et mitte in latus meum; et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus et Deus meus. Dixit ei Iesus: Quia vidisti me, Thomas, credidisti; beati qui non viderunt, et crediderunt.

21. 1-13. Postea manifestavit se iterum Iesus discipulis ad mare Tiberiadis. . . . Erant simul Simon Petrus, et Thomas qui dicitur Didymus, et Nathanael, qui erat a Cana Galilaeae, et filii Zebadaei, et alii ex discipulis eius duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus et nos tecum. Et exierunt, et ascen-

derunt in navim; et illa nocte nihil prendiderunt. Mane autem facto stetit Iesus in littore; non tamen cognoverunt discipuli quia Iesus est. Dixit ergo eis Iesus: Pueri, numquid pulmentarium habetis? Responderunt ei: Non. Dicit eis: Mittite in dexteram navigii rete, et invenietis. Miserunt ergo, et iam non valebant illud trahere prae multitudine piscium. Dixit ergo discipulus ille, quem diligebat Iesus, Petro: Dominus est. Simon Petrus, cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navigio venerunt, (non enim

ðām lande liegan glēda, and fisc onuppan, and hlāf ðær on em. þā cwæð se Hælend: Bringað of ðām fixum þe gē nū gelæhton. Petrus ðā tēah þæt net tō lande, mid micclum fixum āfylled; þær wæron on oðer healf hund fixa and ðrȳ fixas; and þæt net swā-ðēah āðolode. Se Hælend cwæð tō him: Cumað and gereordiað ēow. And hē sealde him ðā hlāf and fisc. Heora nān ne dorste hine āxian hwæt hē wære, forðanþe hī ealle wiston þæt hē wæs se Hælend, and him nān ðing þæs ne twȳnode. Arch. 102. 34, 35.

longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. Dicit eis Iesus: Afferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus

centum quinquaginta tribus; et cum tanti essent, non est scissum rete. Dicit his Iesus: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est. Et venit Iesus, et accipit panem, et dat eis, et piscem similiter.

ÆLFRIC'S LIVES OF THE SAINTS

GENESIS.

1. 14. *See* LS. ii. 194.
1. 28. Bēoð gemenigfylde, and gefyllað þās eorðan. LS. i. 232.
2. 7. *See* LS. ii. 194.
2. 10. *See* LS. i. 332.
3. 19. On geswincum þū leofast, and on swāte þū etst þinne hlāf on eorðan, oð-þæt þū eft gewende tō þære ylcan eorðan þe þū of cōme; forðanþe þū eart dūst, and tō dūste gewendst. LS. i. 262.
5. 21, 24. *See* LS. i. 338.
15. 6. *See* LS. i. 338.
17. 1 ff. *See* LS. i. 338.
18. 24. Gif ðær bēoð fiftig weras wunigende on þām earde rihtwīse ætforan ðē, āra him eallum. LS. i. 296.
18. 25. Þū, Drihten, þe dēmost eallum dēadlicum flāsce, ne scealt ðū pone rihtwīsan ofslēan mid þām ārlēasan. LS. i. 296.
18. 26, 29, 32, 33. Ðā cwæð God him tō eft: Ic ārige him eallum, gif ic ðær finde fiftig rihtwīsa. Þā began Abraham eft biddan God georne þæt hē hī ne fordyde, gif ðær fēowertig wāron rihtwīsa weras wunigende on ðære lēode.

GENESIS.

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| <ol style="list-style-type: none"> 1. 28. . . . Crescite, et multiplicamini, et replete terram. . . . 3. 19. In sudore vultus tui vesceris pane, donec revertaris in terram de qua sumptus es; quia pulvis es, et in pulverem reverteris. 18. 24. Si fuerint quinquaginta iusti in civitate, peribunt simul? et non | <p style="text-align: right; margin-right: 20px;">parces loco illi propter quinquaginta iustos, si fuerint in eo?</p> <ol style="list-style-type: none"> 18. 25. Absit a te ut rem hanc facias, et occidas iustum cum impio. . . . 18. 26, 29, 32, 33. Dixitque Dominus ad eum: Si invenero Sodomis quinquaginta iustos in medio civitatis, dimittam omni loco propter eos. . . . Rursumque locutus est ad eum: Sin autem quadraginta ibi inventi |
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God him ðæs tīpode. And hē began gīt biddan, oð-þæt hē becōm tō tȳn mannum; and him tīðode God ðā .þæt hē nolde hī fordōn, gif hē funde ðær tȳn rihtwīsa manna. And hē wende ðā him fram. LS. i. 296, 298.

19. 1, 15–25. See LS. i. 298.

27. 27. See LS. i. 338.

32. 28. See LS. i. 338.

39. 7–12. See LS. ii. 38a.

46. 29. See LS. ii. 352.

EXODUS.

7. 11. See LS. i. 372.

14. 22. See LS. i. 282.

15. 5, 10. See LS. ii. 88.

16. 1–3. See LS. i. 282.

17. 8–13. Þā wan him on swiðe Amalech se cynincg mid his lēode feohtend. Þā cwæð Moyses tō þām cēnan Iosue: Geceōs ðe nū wæras, and gewend tō-mergen tōgēanes Amaleh, and win him on swȳðe; ic sylf wille standan on ðisum stēapum munte, hæbbende mē on handa þā hālgan Godes gyrde. Iosue þā fērde, and feaht wið Amalech; and Moyses þā āstāh tō þām sticolan munte mid Aaron and Hur, pone Ælmyhtigan tō biddenne. Þā āhefde Moyses his handa on gebedum, and Iosue hæfde sige, and slōh þā hæðenan; eft ðonne Moyses ne mihte lencg habban his handa āstrehte, þonne hæfde Amalech sige þā hwīle, and slōh þæt Godes folc. Swā oft swā Moyses āhefde his handa

fuert, quid facies? Alt: Non percutiam propter quadraginta. . . . Obsecro, inquit, ne irascaris, Domine, si loquar adhuc semel: Quid si inventi fuerint ibi decem? Et dixit: Non delebo propter decem. Abiitque Dominus. . . .

EXODUS.

17. 8–13. Venit autem Amalec, et pugnabat contra Israel in Raphidim. Dixitque Moyses ad Iosue:

Elige viros, et egressus pugna contra Amalec; cras ego stabo in vertice collis, habens virgam Dei in manu mea. Fecit Iosue ut locutus erat Moyses, et pugnavit contra Amalec; Moyses autem et Aaron et Hur ascenderunt super verticem collis. Cumque levaret Moyses manus, vincebat Israel; sin autem paululum remisisset, superabat Amalec. Manus autem Moysi erant graves; sumentes igitur

on gebedum, swā hæfde Iosue heofonlicne fultum; and sōna swā his earmas for unmihte āslacodon, sōna slōh Amalech, and sige hæfde on him. Moyses handa wæron mycclum gehefegode; Aaron pā ālēde ænne ormētne stān under Moysen, and hē sæt pær onuppan; and Aaron āhæfde his hand upp on gebedum, and Hur hēold pā ððre op-pæt hit æfnode. Iosue pā hæfde heofonlicne fultum, and āfligde Amalech and his folc mid wæpnūm. LS. i. 282, 284.

LEVITICUS.

11. 2, 3. *See* LS. ii. 68.

11. 6, 17. *See* LS. ii. 72.

21. 13. *See* LS. i. 232, 234.

26. 3, 4, 6, 15, 16, 19, 20. Gif gē on mīnum bebodum farað, and mīne behoda healdað, þonne sende ic ēow rēnscuras on rihtne tīman symble, and sēo eorðe spryt hyre wæstmas ēow. And ic forgife sibbe and gesehtnysse ēow, pæt gē būtan ōgan ēowres eardes brūcan; and ic ēac āfyr-sige ðā yfelan dēor ēow fram. Gif gē þonne mē forsēoð, and mīne gesetnysssa āwurpað, ic ēac swyðe hrædlice on ēow hit gewrece: ic dō pæt sēo heofen bið swā heard ēow swā isen, and sēo eorðe pær-tōgēanes swylce hēo æren sȳ. Þonne swince gē on idel; gif gē sāwað ēower land, ðonne sēo eorðe ne spryt ēow nænne wæstm. LS. i. 294.

26. 25. Ic sende ēow swurd tō, and ēow slēað ēowre fȳnd. LS. i. 294.

tur lapidem, posuerunt subter eum, in quo sedit; Aaron autem et Hur sustentabant manus eius ex utraque parte; et factum est ut manus illius non lassarentur usque ad occasum solis. Fugavitque Iosue Amalec et populum eius in ore gladil.

LEVITICUS.

26. 3, 4, 6, 15, 16, 19, 20. Si in præceptis meis ambulaveritis, et mandata mea custodieritis, et feceritis ea, dabo vobis pluvias temporibus

suis, et terra gignet germen suum. . . . Dabo pacem in finibus vestris: dormietis, et non erit qui exterreat; auferam malas bestias. . . . Si spreveritis leges meas, et iudicia mea contempseritis. . . . Ego quoque hæc faciam vobis: . . . Daboque vobis caelum desuper sicut ferrum, et terram aeneam. Consumetur incassum labor vester; non proferet terra germen. . . .

26. 25. Inducamque super vos gladium, . . . et trademini in manibus hostium.

26. 31, 36. And ēowre burga bēoð tōbrocene and āwēste. Ic āsende ēac yrhðe intō ēowrum heortum, þæt ēower nān ne dear ēowrum fēondum wiðstandan. LS. i. 294.

NUMBERS.

16. 1 ff. *See* LS. i. 298.
 16. 32–34. God him wearð þā yrre, and sēo eorpe tōbærst þær ðær hī wicodon mid wifum and mid cyldum on heora geteldum; and hī ealle ðā suncon swā cuce intō ðære eorðan, ofhrorene mid moldan, and þæt ðær folc flēah āfyrht for heora hrēame. LS. i. 298.

DEUTERONOMY.

32. 36. *See* LS. ii. 74.

1 SAMUEL.

8. 7. *See* LS. i. 384.
 11. 15. *See* LS. i. 384.
 12. 3. *See* LS. i. 430.
 15. 10, 26. *See* LS. i. 384.
 16. 12, 14. *See* LS. i. 384.
 17. 4–10, 34, 35, 40–53. *See* LS. i. 384.

2 SAMUEL.

1. 15. *See* LS. i. 278.
 1. 16. Daid clypode, þā-ðā se cniht dēad wæs: Nū ðū cwæde þæt þū ācwealdeð pone cynincg Saul, bēo þīn blōd ofer þē, and bufan þīnum hēafde. LS. i. 280.
 17. 1–23. *See* LS. i. 426, 428.
 18. 9, 14. *See* LS. i. 428.

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| 26. 31, 36. In tantum ut urbes vestras redigam in solitudinem. . . . Et qui de vobis remanserint, dabo pavorem in cordibus eorum in regionibus hostium. . . . | universa substantia eorum. Descenderuntque vivi in infernum, operti humo. . . . At vero omnis Israel, qui stabat per gyrum, fugit ad clamorem pereuntium. . . . |
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NUMBERS.

16. 32–34. Et aperiens os suum, devoravit illos cum tabernaculis suis, et

2 SAMUEL.

1. 16. Et ait ad eum David: Sanguis tuus super caput tuum. . . .

1 KINGS.

16. 30, 31. *See* LS. i. 386.
 17. 1, 4, 6, 9. *See* LS. i. 386; cf. ii. 440.
 17. 14. Ðus cwæð Israhela God, þæt ðē ele ne ātēorað, nē melu on þinum mittan, oð-þæt mannum becymð rēn ofer eorðan ēow tō wæstme. LS. i. 386, 388.
 17. 15-17. *See* LS. i. 388.
 18. 1, 7. Eft ðā se Ælmihtiga hēt pone witegan faran tō his earde, and tō ðām ārlēasan cynincge; cwæð þæt hē wolde sendan syððan rēnscūras. Helias ðā fērde; and efne, hine gemette Abdias se æðela. LS. i. 388.
 18. 10, 13, 16-24. And se cyning sende swyðe fela ærendracan tō gehwylcum eardum, embe þē āxiende. Næs ðē, lēof, gecyð þæt ic cuce behyðde hundtēontig witegan, and hī mid wistum āfēdde, ðū-ðā Gezabel ācwealde ealle Godes witegan þe hēo ofāxian mihte on ealre ðysre lēode? Helias ðā becōm tō ðām cyninge Achab. And hē befrān sōna pone sōðfæstan witegan: Eart ðū, lā, Helias, ðe Israhel gedrēfst? Þā and-wyrde se witega þām wælhrēowan, and cwæð: Ne gedrēfde ic nā Israhel, ac gedrēfdest ðū sylf, and þines fæder hīw-

1 KINGS.

17. 14. Haec autem dicit Dominus Deus Israel: Hydria farinae non deficiet, nec lecythus olei minuetur, usque ad diem in qua Dominus daturus est pluviam super faciem terrae.
 18. 1, 7. Post dies multos factum est verbum Domini ad Eliam in anno tertio dicens: Vade, et ostende te Achab, ut dem pluviam super faciem terrae. . . . Cumque esset Abdias in via, Elias occurrit ei. . . .
 18. 10, 13, 16-24. . . . Non est gens aut regnum, quo non miserit dominus meus te requirrens. . . . Numquid non indicatum est tibi, domino meo, quid fecerim cum interficeret Iezabel prophetas Domini, quod

absconderim de prophetis Domini centum viros, quinquagenos et quinquagenos in speluncis, et pauperim eos pane et aqua? . . . Venitque Achab in occursum Eliae. . . . Ait: Tunc es ille, qui conturbas Israel? Et ille ait: Non ego turbavi Israel, sed tu, et domus patris tui, qui dereliquistis mandata Domini, et secuti estis Baalim. Verumtamen nunc mitte, et congrega ad me universum Israel in monte Carmeli, et prophetas Baal quadringentos quinquaginta, prophetasque lucorum quadringentos, qui comedunt de mensa Iezabel. Misit Achab ad omnes filios Israel, et congregavit prophetas in monte Carmeli. Accedens autem Elias ad omnem populum ait: Usque-

ræden, gē þe forlæten God, and fyligdon Baal mid fūlum biggengum. Hāt nū gelangian tō mē ealle þā lēasan witegan ðe þēowiað Baal, and etað mid Gezabel. Þā sende se cyning, and cȳdde his lēode, and hēt Israhela folc and ðā fācenfullan witegan ealle endemes cuman tō Helian spræce. Þā cwæð Helias tō eallre þære meniu: Hū lange wille gē healtian on twā healfe ðus? gif ūre Drihten is God, fyliað ponne him; gif Baal is God, fyliað his biggengum. Þā suwode þæt folc. And Helias fēng eft on: Ic belāf āna ealra Godes witegena, and Baal hæfð fēower hund and fiftig witegan; nimon hī ānne oxan, and geoffrian heora Gode, and ic oðerne oxan geoffrige mīnum Gode, and bēon hī bēgen beworpene mid wuda wiðneoðan. Uton biddan syððan onsundron æt Gode, ic æt mīnum Gode þæt hē mīne lāc forbærne mid upplicum fyre, and gē ēac swā dōn; bēo ponne sē sōð God þe āsent þæt fyr ufan. Þā cwæð eall þæt folc þæt hē ænlice spræce.

LS. i. 388, 390.

18. 26-28. Ðā nāmon þā dēofolgildan pone dunnan oxan, bewurpon mid wudu, on heora wisan tō offrunga; and clypodon tō Baal þæt hē heora bēne gehȳrde. Stōdon ðā fram ærnemergen earmlice hrȳmende, oð ofer midne deg gedrehte forðearle, nē him answaru nē cōm, nē sēo offrung næs forbærned. Þā cwæð Helias tō ðām lēasum witegum: Clypiað gīt hluddor, uncūð þeah-þe hē slæpe, þæt hē hūru āwacnige, and ēow wið spræce. Hī clypodon þā swȳðor, and hī sylfe gedrehton. LS. i. 390.

quo claudicatis in duas partes? si Dominus est Deus, sequimini eum; si autem Baal, sequimini illum. Et non respondit ei populus verbum. Et ait rursus Elias ad populum: Ego remansi propheta Domini solus, prophetae autem Baal quadringenti et quinquaginta viri sunt. Dentur nobis duo boves, et illi eligant sibi bovem unum, et in frusta caedentes ponant super ligna, ignem autem non supponent; et ego faciam bovem alterum, et imponam

super ligna, ignem autem non supponam. Invoke nomina deorum vestrorum, et ego invocabo nomen Domini mei; et Deus qui exaudierit per ignem, ipse sit Deus. Respondens omnes populus ait: Optima propositio.

18. 26-28. Qui, cum tulissent bovem quem dederat eis, fecerunt; et invocabant nomen Baal de mane usque ad meridiem, dicentes: Baal, exaudi nos; et non erat vox, nec qui responderet. . . . Cumque esset

18. 30-33, 34, 36-40, 42-45. *Pā genam Helias pone ðerne oxan, beworhte mid wuda on ðā ealdan wisan. Hēt ðā gewæterian ealne pone wudu, and clypode ānmōdlice tō pām ælmihtigan Gode: Pū ælmihtiga God þe Abraham on belyfde, and his sunu Isaac, and ēac swilce Iacob, geswutela on pysum dæge pæt ðū eart sōð God, and þis folc oncnāwe cūðlice mid ge-lēafan pæt þu eart Drihten God þe heora heortan gebīgst. Æfter ðisre clypunge cōm fȳr of heofonum, and forbærnde pone oxan, and ealne ðone wudu, and ðā twelf stānas ðe stōdon under ðām oxan. Pā fēol eall pæt folc forht on gebedum, and clypode mid gelēafan tō ðām lyfigendan Gode: Drihten sylf is God; Drihten sylf is God. Him cwæð pā tō Helias: Gelæccað pā witegan þe Baale ðēowdon, pæt heora nān ne ætberste. Hī wurdon ðā gelæhte, and gelædde tō Helian, and hē hī ācwealde, pæt pær nān ne belāf cucu. Hē āstāh ðā ārdlice ūp tō ānre dūne, and gebīgedum cnēowum bæd ðone ælmihtigan God pæt hē rēnas forgēafe eorð-būgiendum; and hēt his cnapan ðā hwile hāwian tō ðære sǣ*

iam merities, illudebat illis Elias, dicens: Clamate voce majore, . . . certe dormit — ut excitetur. Clamabant ergo voce magna, et incidebant se. . . .

18. 30-33, 34, 36-40, 42-45. . . . *Cura-vit altare Domini; . . . et tulit duo-decim lapides, . . . et aedificavit de lapidibus altare. . . . Et composuit ligna: divisitque per membra bovem, et posuit super ligna. Et ait: Implete quattuor hydrias aqua, et fundite super holocaustum et super ligna. Rursumque dixit: Etiam secundo hoc facite. Qui cum fecissent secundo, ait: Etiam tertio id ipsum facite. Feceruntque tertio. Et currebant aquae circum altare, et fossa aquaeductus repleta est. . . . Elias propheta ait: Domine, Deus Abraham et Isaac et Israel, ostende hodie quia tu es Deus Israel. . . . Ut discat*

populus iste quia tu es Dominus Deus, et tu convertisti cor eorum iterum. Cecidit autem ignis Domini, et voravit holocaustum, et ligna, et lapides, pulverem quoque. . . . Quod cum vidisset omnis populus, cecidit in faciem suam, et ait: Dominus ipse est Deus; Dominus ipse est Deus. Dixitque Elias ad eos: Apprehendite prophetas Baal, et ne unus quidem effugiat ex eis. Quos cum apprehendissent, . . . Elias . . . interfecit eos. . . . Elias autem ascendit in verticem Carmeli, et pronus in terram posuit faciem suam inter genua sua, et dixit ad puerum suum: Ascende, et prospice contra mare. Qui cum ascendisset, et contemplatus esset, ait: Non est quidquam. Et rursum ait ille: Revertere septem vicibus. In septima autem vice, ecce, nebula parva quasi vestigium hominis

gif ænig mist ārise of ðām mycclum brymme. Þā gecyrde se cnapa seofon siðum him tō; and on ðām seofodan cyrre sǣde ðām witegan þæt ān gehwǣde wolen of ðære widgillan sǣ, efne, þā upp āstige mid þære unscaðpigan lyfte. Efne, ðā ārās se wind, and ðā wolcnu sweartodon, and cōm ormǣte scūr of ðære lyfte. Þā gewende se cyning āweg mid þām rēne. LS. i. 390, 392.

19. 1-8. Þā . . . se cyning . . . cȳdde his wīfe ðæs witegan dǣda, and hū hē ofslōh ðā hǣðengildan. Þā āsende Gezabel ongēan tō Helian, and swōr purh hire godas mid syrwi-gendum mōde þæt Helias sceolde ðæs on mergen sweltan, and bēon ānum gelic hire lēasra witegena. Þā forflēah Helias þæt fracode wif ūt tō ānum wēstene, and wearð ðær on slǣpe; ac hine āwrehte sōna ān scīnende Godes engel, hēt hine ārisan and hine gereordian. Hē geseah þær licgan ænne snāwhwītne focan and ān lȳtel fæt ful wāteres, þā-þā hē āwacnode; hē æt ðā and dranc, and eft wearð on slǣpe. Ac se engel hine āwrehte oþre siðe, and cwæð: *Āris hraðe, and et; þū hæfst swȳpe langne weg. Hē æt eft and dranc, and ēode be ðām mete fēowertig daga on ān būtan ælcum gereorde.* LS. i. 392, 394.

21. 1-21, 23. Sum pegen hǣtte Naboth, se hæfde ænne wīneard wið ðæs cynincges botl. Þā cwæð se cynincg him tō:

ascendebat de mari. . . . Ecce, caeli contenebrati sunt, et nubes, et ventus, et facta est pluvia grandis. Ascendens itaque Achab abiit. . . .

19. 1-8. Nuntiavit autem Achab Iezabel omnia quae fecerat Elias, et quo modo occidisset universos prophetas gladio. Misitque Iezabel nuntium ad Eliam, dicens: Haec mihi faciant dii, et haec addant, nisi hac hora cras posuero animam tuam sicut animam unius ex illis. Timuit ergo Elias, et surgens abiit. . . . Et perrexit in desertum. . . . Projecitque se, et obdormiuit in umbra iuniperi: et ecce, angelus Domini tetigit eum,

et dixit illi: Surge et comede. Respexit, et ecce, ad caput suum subcinericius panis et vas aquae; comedit ergo et bibit, et rursum obdormiuit. Reversusque est angelus Domini secundo, et tetigit eum, dixitque illi: Surge, comede; grandis enim tibi restat via. Qui cum surrexisset, comedit et bibit, et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus. . . .

21. 1-21, 23. . . . Vineae erat Naboth . . . iuxta palatium Achab regis Samariae. Locutus est ergo Achab ad Naboth, dicens: Da mihi vineam tuam, ut faciam mihi hortum ole-

Syle mē ðinne wīneard mē tō wȳrtūne, and ic þē ðōerne finde on fyrlene forhwega, oððe mid fēo ofgange, forðanþe hē is mē gehende. Þā cwæð Naboð him tō þæt hē ne mihte ālātan his yldrena yrfweardnyse swā ēaðelice him tō handa. Þā gebealh hine se cynincg, and tō his bedde ēode, wende hine tō wāge wōdlice gebolgen. Him ēode þā tō Gezabel, and cwæð: Hwī eart ðū geunrōtsod, and þē gereordian nelt? Þā sǣde se ārlēasa his yfelan wife hū hē þæs wīneardes gyrnde, and him forwyrnde Naboð. Þā ōlæhte Gezabel þām unrihtwisan, and cwæð: Aris, and gereorda ðē mid rǣd-fæstum mōde; ic ðē forgife þone wīneard ðe ðū gewilnolest. Þā sende Gezabel sōna ānne pistol tō Naboðes nēhgebūrum mid pisum gebanne: Habbað ēow gemōt, and tōmiddes settað Naboð ēowerne nēhgebūr; biddað lēase gewitan þæt hī hine forsecgan on ēowere gesamnunge ðus: Naboð wȳrigde on ūre gewitnyse God and his cynehlāford; ācwellað hine siððan. Þā dydon þā hēafodmenn swā-swā þæt hetelice wif him on gewrite bebēad, and budon him tō gemōte; fundon ðā lēase gewitan þe forlugon Naboð þæt hē

rum, quia vicina est, et prope domum meam, daboque tibi pro ea vineam meliorem, aut, si commodius tibi putas, argenti pretium, quanto digna est. Cui respondit Naboth: Propitius sit mihi Dominus, ne dem hereditatem patrum meorum tibi. Venit ergo Achab in domum suam indignans. . . . Et proficiens se in lectulum suum, avertit faciem suam ad parietem, et non comedit panem. Ingressa est autem ad eum Iezabel uxor sua, dixitque ei: Quid est hoc, unde anima tua contristata est? et quare non comedis panem? Qui respondit ei: Locutus sum Naboth Iezrahelitae, et dixi ei: Da mihi vineam tuam, accepta pecunia, aut, si tibi placet, dabo tibi vineam meliorem pro ea. Et ille ait: Non dabo tibi vineam meam. Dixit ergo

ad eum Iezabel uxor eius: . . . Surge, et comede panem, et aequo animo esto; ego dabo tibi vineam Naboth Iezrahelitae. Scripsit itaque litteras, . . . et misit ad maiores natu et optimates qui erant in civitate eius, et habitabant cum Naboth. Litterarum autem haec erat sententia: Praedicate ieiunium, et sedere facite Naboth inter primos populi, et submittite duos viros filios Belial contra eum, et falsum testimonium dicant: Benedixit Deum et regem; et educate eum, et lapidate, sicque moriatur. Fecerunt ergo cives eius maiores natu et optimates qui habitabant cum eo in urbe sicut praeceperat eis Iezabel et sicut scriptum erat in litteris quas miserat ad eos: praedicaverunt ieiunium, et sedere fecerunt Naboth

sceolde wyrigan wælhrēowlice God and his cynehlāford; and æcwealdan hine mid stānum; cȳddon ðā Gezabele þæt Naboð cucu næs. Hwæt, ðā Gezabel ēode mid blysse tō þām unrihtwisan cyninge, and cwæð him ðus tō: *Ārīs nū, and hafa ðē Naboðes wineard, pēah-ðe hē pē ðæs ne ūðe; hē is nū unlifes.* Þā ārās se ārlēasa, and fērde tō Naboðes winearde, wolde hine habban. Þā cōm him gangende tō se Godes witega Helias, āsend fram Gode, and sǣde him ðās word: *Ðus cwæð se ælmihtiga God: Þū ofslōge and geāgnodest; swā-swā hundas lapodon Naboðes blōd, swā hī sceolon lapian and liccian þīn blōd; ic ādilegie þīnne hīred, and fordō þīnne ofspring, forðanþe ðū mē getyrgdest, and min folc mistihtest; and Gezabel sceolon etan ælegrædige hundas.* LS. i. 394, 396.

21. 25, 26. See LS. i. 386.

22. 31, 34, 35, 38. Þā hēt Syrian cyning sōna his cēpan þæt hē āna fēolle of eallum his folce. Þā gebende ān scytta sōna his bogan, and āscēt āna flān swylce on ungewis; and ātǣsde ðone cyning betwux pære lungene, þæt hē feallende swēolt

inter primos populi; et, adductis duobus viris filiis diaboli, fecerunt eos sedere contra eum; at illi, scilicet ut viri diabolici, dixerunt contra eum testimonium coram multitudine: Benedixit Naboth Deum et regem; quam ob rem eduxerunt eum extra civitatem, et lapidibus interfecerunt; miseruntque ad Iezabel, dicentes: Lapidatus est Naboth, et mortuus est. Factum est autem, cum audisset Iezabel lapidatum Naboth et mortuum, locuta est ad Achab: Surge, et posside vineam Naboth Iezrahelitae, qui noluit tibi acquiescere, et dare eam accepta pecunia; non enim vivit Naboth, sed mortuus est. Quod cum audisset Achab, mortuum videlicet Naboth, surxit, et descendebat in vineam Naboth Iezrahelitae ut possideret

eam. Factus est igitur sermo Domini ad Eliam Thesbiten, dicens: Surge, et descende in occursum Achab; . . . et loqueris ad eum, dicens: . . . Haec dicit Dominus: Occidisti, insuper et possedisti. . . . In loco hoc, in quo linxerunt canes sanguinem Naboth, lambent quoque sanguinem tuum. Et ait Achab ad Eliam: Num invenisti me inimicum tibi? Qui dixit: Inveni, eo quod venundatus sis, ut faceres malum in conspectu Domini. Ecce ego inducam super te malum, et demetam posteriora tua, et interficiam de Achab mingentem ad parietem. . . . Sed et de Iezabel locutus est Dominus, dicens: Canes comedent Iezabel in agro Iezrahel.

23. 31, 34, 35, 38. Rex autem Syriae praeceperat principibus curruum

on ðām gefeohte ærest. Þā gewende his here āweg swýðe hraðe, and læddon pone cyning on his cræte swā dēadne; and his blōd ðā flēow binnon ðām cræte, þæt liccodon hundas ðā-ðā hī hām cōmon. LS. i. 396, 398.

22. 51-53. Ðā fēng his sunu sōna tō his rice, Oozias gehāten, swýðe yfeldæda. Hē fērde swā-swā his forcūða fæder and swā-swā his fracode mōdor him yfele gebysnodon; and binnon twām gēarum his lifes ðolode and his lænan rices. LS. i. 398.

2 KINGS.

1. 2-4. Hē fēoll of ānre stægere, and forðy gelæg; sende ðā tō hǣðengilde, hēt āxian be him. And Helias gemette þā menn ðe hē āsende; cwæð him sōna tō swā-swā him sǣde Godes engel: Hwæt, lā nis se ælmihtiga God on Israhela ðeode, and gē farað tō hǣðengilde ēowre hǣle tō āxienne? Nū cwæð se Ælmihtiga forði þæt se cynincg ne sceall ārisan of ðām bedde þe hē on lið, ac sceall bēon dēad. LS. i. 398.

1. 5, 6. See LS. i. 398.

1. 9-13, 15-17. Þā sende se cyning sōna fiftig manna tō ðām

triginta duobus, dicens: Non pugnabitis contra minorem et maiorem quempiam, nisi contra regem Israel solum. . . . Vir autem quidam tetendit arcum in incertum sagittam dirigens, et casu percussit regem Israel inter pulmonem et stomachum. At ille dixit aurigae suo: Verte manum tuam, et elice me de exercitu. . . . Rex Israel . . . mortuus est vespere; fluebat autem sanguis plagae in sinum currus. . . . Et linxerunt canes sanguinem eius.

22. 52-54. Ochozias autem, filius Achab, regnare coeperat, . . . regnavitque super Israel duobus annis. . . . Et fecit malum in conspectu Domini, et ambulavit in via patris sui et matris suae. . . . Irritavit Dominum Deum Israel, iuxta omnia quae fecerat pater eius.

2 KINGS.

1. 2-4. Ceciditque Ochozias per cancellos coenaculi sui quod habebat in Samaria, et aegrotavit; misitque nuntios dicens ad eos: Ite, consulite Beelzebub deum Accaron, utrum vivere queam de infirmitate mea hac. Angelus autem Domini locutus est ad Eliam Thesbiten, dicens: Surge, et ascende in occursum nuntiorum regis Samariae, et dices ad eos: Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron? Quam ob rem haec dicit Dominus: De lectulo super quem ascendisti non descendes, sed morte morieris. . . .

1. 9-13, 15-17. Misitque ad eum quinquagenarium principem, et quinquaginta qui erant sub eo. Qui

Godes witegan, wolde hine gelangian. Ðā cwæð se yldosta tō ðām ārwurðan witegan: Gang nū, Godes man, of pære grædan dūne; se cynincg gewilnað þæt pū cume him tō. Þā andwyrde Helias ānrædlice, and cwæð: Gif ic Godes man eom, forbærne ēow Godes fȳr. Hwæt, þā mid ðām worde wand fȳr of heofonum, and forbærnde þā fiftig manna mid ealre heora fare. Þā āsende se cynincg eft oðre fiftig ūp tō ðære dūne pær Helias sæt; and him eallswā getimode swā-swā ðām oðrum floce, þæt hī wurdon forbærnde mid brastligendum lige heofonlices fȳres færllice ealle. Þā āsende se cynincg gýt ðriddan siðe him tō fiftig his ðegna; ðā fēollan ealle on cnēowum bid-dende pone witegan mid bifigendre heortan þæt hē hī ne forbærnde ðeah-ðe hī heora ærende ābudon, swā-swā ðā oþre ðe him ær tōcōmon. Ðā hēt Godes engel þæt hē gān sceolde forð mid ðām mannum unforht tō ðām cynincge. Elias ðā ēode tō pām ādlian cyninge, and him sylfum sæde þæt he sweltan sceolde, forðanþe hē āsende tō pām sceandlican hæðengilde tō befrinnenne his hæle, swylce God nære on Israhel. Ðā gewāt se cyning, swā-swā se witega cwæð; and his brōðor Ioram fēng tō his rice. LS. i. 398, 400.

ascendit ad eum sedentique in vertice montis, ait: Homo Dei, rex praecepit ut descendas. Respondensque Elias dixit quinquagenario: Si homo Dei sum, descendat ignis de caelo, et devoret te et quinquaginta tuos. Descendit itaque ignis de caelo, et devoravit eum et quinquaginta qui erant cum eo. Rursumque misit ad eum principem quinquagenarium alterum, et quinquaginta cum eo. . . . Descendit ergo ignis de caelo, et devoravit illum et quinquaginta eius. Iterum misit principem quinquagenarium tertium, et quinquaginta qui erant cum eo. Qui cum venisset, curvavit genua contra Eliam,

et precatus est eum, et ait: Homo Dei, noli despicere animam meam, et animas servorum tuorum qui mecum sunt. Locutus est autem angelus Domini ad Eliam dicens: Descende cum eo; ne timeas. Surrexit igitur, et descendit cum eo ad regem. Et locutus est ei: Haec dicit Dominus: Quia misisti nuntios ad consulendum Beelzebub deum Accaron, quasi non esset Deus in Israel a quo posses interrogare sermonem, ideo de lectulo super quem ascendisti non descendes, sed morte morieris. Mortuus est ergo iuxta sermonem Domini quem locutus est Elias; et regnavit Ioram frater eius pro eo. . . .

2. 1. *See* LS. i. 400.

2. 9-13. Ðā cwæð se lāreow Helias tō his leorningnihte: Bide mē lōcahwæs pū wille, ærðanþe ic bēo genumen of ðinre gesihðe and of ðysum geswince. Þā cwæð Eliseus tō ðām ārwurðan witegan: Ic bidde þē, mīn fæder, þæt ic bēo āfyllled mid þām witegendlicum gāste þe on ðē nū wunað. Þā cwæð Helias tō his leorningnihte: Myceles pū bāde, ac ðū bist swā-ðeah tīða, gif ðū mōst gesēon hū ic sipige heonon; gif ðū hit ne gesihst, sōðlice hit ne bið. Betwux heora spræce cōm ān heofonlic cræt swylce eall fȳren, mid flēogendum horsum; and Helias fērde on ðām fægeran cræte upp geond ðā lyft, and lēt āfeallan his basineg. Þā geseah Heliseus hū hē siðode ūp, and clypode hlūde æfter his lāreowe pus: Pater mi, pater mi, currus Israhel et auriga eius; þæt is on Englisc: Fæder mīn, fæder mīn, Israheles cræt and his wissigend, þæt is, crætwīsa. Hē ne geseah hine siððan, ac genam sōna his basineg ðe of þām cræte ætfēoll, and fērde ongēan. LS. i. 400, 402; cf. i. 340.

5. 1-17. *See* LS. i. 402.

8. 17. *See* LS. i. 400.

9. 1, 2, 6, 7, 10, 21-25, 27, 30, 32-36. Heliseus ðā āsende sumne oðerne witegan mid Godes ærende tō anum ealdormenn, Hieu gehāten, hēt hine hālgian tō cynincege. Ðā fērde se geonga witegatō þām foresædan ealdormenn, begēat his hēafod mid ele, swā-swā se Ælmihtiga hēt, and ābēad him Godes ærende ānrædlice, and cwæð: God ælmihtig cwæð

2. 9-13. Cumque transissent, Elias dixit ad Eliseum: Postula quod vis ut faciam tibi antequam tollar a te. Dixitque Eliseus: Obsecro ut fiat in me duplex spiritus tuus. Qui respondit: Rem difficilem postulasti; attamen si videris me quando tollar a te, erit tibi quod petisti; si autem non videris, non erit. Cumque pergerent, et incipientes sermocinarentur, ecce currus igneus, et equi ignei; . . . et ascendit Elias per turbinem in caelum. Eliseus

autem videbat, et clamabat: Pater mi, pater mi, currus Israel, et auriga eius. Et non vidit eum amplius. . . . Levavit pallium Eliae, quod ceciderat ei; reversusque stetit super ripam Iordanis.

9. 1, 2, 6, 7, 10, 21-25, 27, 30, 32-36. Eliseus autem propheta vocavit unum de filiis prophetarum, et ait illi: Accinge lumbos tuos, et tolle lenticulam olei hanc in manu tua, et vade in Ramoth Galaad; cumque veneris illuc, videbis Iehu filium

be þē: Ic ðē tō cynincge gesmyrode ofer Israhela folc, þæt þu eall ādilegie Achabes ofsprincg ðæs ārlēasan cynincges, þæt ic bēo gewrecen on þære āwyrigendan Gezabel; hēo bið hundum tō mete, nā bebyrged on eorðan. Þā cōm him tōgēanes Ioram se cyning, āxode hwæðer hē cōme mid sibbe swa cāflice. Ðā andwyrde Hieu, and cwæð unforht him tō: Gīt ðinre mōdor mǎnfullan forligr, and fela unlybban, syndon forðenge. Þā gewende Ioram āwæg sōna, and cwæð: Ðis synd syrunga. And Hieu hine scēt bæftan his bæce, þæt him tōbærst sēo heorte; hēt hine ðā wurpan of þām wege swā dēadne. Þā flēah Iudea cyning, þe cōm mid ðām ōprum; ac Hieu hine offērde, and him his feorh benam. Wende þā tō Gezabel, þe wæs on þære byrig, and stōd uppon ānre ūpfōra ænlice geglencged, and gehiwode hire ēagan and hire neb mid rude tōgēanes Hieu; and behēold his tōcyme. Þā beseah Hieu tō þære sceande ūp, and hēt hī āscēofon sōna underbæc. Hēo wearð ðā āfylled ætforan ðām horsum, and þā hors hī oftrædan hūxlice under fōtum. Hieu þā ēode tō his gereorde sittan, and æfter his ðēnunge cwæð tō his pegnum: Gāð tō þære hætse (*vel* sceande) þe ic hēt niþer āscēofan, and bebyriað hire lic for hire gebyrdum.

Iosaphat filii Namsi, et ingressus suscitabis eum de medio fratrum suorum, et introduces in interius cubiculum. . . . Et surrexit et ingressus est cubiculum; at illé fudit oleum super caput eius, et ait: Haec dicit Dominus Deus Israel: Unxi te regem super populum Domini Israel, et percutes domum Achab domini tui, et ulciscar sanguinem servorum meorum prophetarum, et sanguinem omnium servorum Domini de manu Iezabel. . . . Iezabel quoque comedent canes in agro Iezrahel, nec erit qui sepe-liat eam. . . . Egressus est Ioram rex Israel, et Ochozias rex Iuda, singuli in curribus suis, egressique sunt in occursum Iehu. . . . Cumque vidisset Ioram Iehu, dixit: Pax est,

Iehu? At ille respondit: Quae pax? adhuc fornicationes Iezabel matris tuae, et veneficia eius, multa vigent. Convertit autem Ioram manum suam, et fugiens ait: . . . Insidiae. . . . Porro Iehu tetendit arcum manu, et percussit Ioram inter scapulus; et egressa est sagitta per cor eius. . . . Dixitque Iehu ad Badacer ducem: Tolle, projice eum in agro Naboth Iezrahelitae. . . . Ochozias autem, rex Iuda, videns hoc, fugit; . . . persecutusque est eum Iehu. . . . Et percusserunt eum, . . . et mortuus est ibi. . . . Venitque Iehu in Iezrahel. Porro Iezabel introitu eius audito, depinxit oculos suos stibilo, et ornavit caput suum, et respexit per fenestram. . . . Levavitque Iehu faciem suam ad fenestram.

Hī ēoden ārdlice tō, ac hēo wæs eall freten būtan pām handum ānum, and pām hēafde ufweardum, and pām fōt-wylmum, purh fūle hundas. Pā cȳddon ðā cnihitas pām cynincge pæt; and hē cwæð tō andsware pæt hit wæs ær swā gewitegod. LS. i. 402, 404, 406; cf. 400.

10. 1, 3, 5-7. Pā wēran of Samarian hundseofontig æðelinga, Achabes suna pæs ealdan cynincges, Iorames gebrōðra. Pā hēt se bealda Hieu ðā ceastergewaran pæt hī of ðām hundseofontigum ænne æðeling gecuron him tō cynincge, and fuhton him tōgēanes for heora hlāfordum. Pā sēnde sēo burhwaru tō ðām brēman Hieu, budon him manrædene tō eallum his bebodum. Pā hēt Hieu him tō gebringan pæra æðelinga hēafdu ealle pæs on mergen, and hē acwealde siððan ælc pincg ðæs cynnes. LS. i. 406.

10. 17-19, 21, 25-27, 30. Gewende ðā tō Samarian pære foresædan byrig, and hēt him tō gelangian pā lēasan dēofolgildan pē Baal wurðodon, wolde hine gespræcan. Hēt ðā gedreohlæcan pæs dēofles templ, sæde pæt hē wolde hine wurðian for god, swā-swā Achab dyde, and ēac gīt swȳðor. Pā cōmon pā sācerdas tō pām cynincge ealle; and hē hēt hī

. . . At ille dixit eis: Praecipitate eam deorsum. Et praecipitaverunt eam, . . . et equorum ungulae conculcaverunt eam. Cumque introgressus esset ut comederet biberetque, ait: Ite, et videte maledictam illam, et sepelite eam, quia filia regis est. Cumque issent ut sepelirent eam, non invenerunt nisi calvariam, et pedes, et summas manus. Reversique nuntiaverunt ei; et ait Iehu: Sermo Domini est, quem locutus est per servum suum Eliam Thesbiten. . . .

10. 1, 3, 5-7. Erant autem Achab septuaginta filii in Samaria; scripsit ergo Iehu litteras, et misit in Samariam ad optimates civitatis, et ad maiores natu, et ad nutritios Achab, dicens: . . . Eligite meliorem, et eum qui vobis placuerit de

filii domini vestri, et eum ponite super solum patris sui, et pugnate pro domo domini vestri. . . . Miserunt ergo praepositi domus, et praefecti civitatis, et maiores natu, et nutritii ad Iehu, dicentes: Servi tui sumus, quaecumque iusseris faciemus. . . . Rescripsit autem eis litteras secundo, dicens: Si mei estis, et obeditis mihi, tollite capita filiorum domini vestri, et venite ad me hac eadem hora cras in Iezrahel. . . . Cumque venissent litterae ad eos, tulerunt filios regis, et occiderunt septuaginta viros. . . .

10. 17-19, 21, 25-27, 30. Duxit in Samariam. . . . Congregavit ergo Iehu omnem populum, et dixit ad eos: Achab coluit Baal parum, ego autem colam eum amplius. Nunc igitur omnes prophetas Baal, et

ingān tō ðām gode Baal, and him geoffrian þā ēstfullan onsægednyssa. Hwæt, ðā Hieu hēt hī ealle ofslean, and forbærnan pone Baal, and tōbræcan his templ. Worhton þā āne gangtūn þær ðær se god Baal ær wæs gewurðod wōlice oð þæt. Þā cōm Godes word tō ðām cyninge þus: Forðanþe þū geworhtest mīnne willan geornlice on Achabes ofsprincge, and hī ealle ādilogodest, þīne suna gesittað þæt cynesetl on Israhel oð ðā fēorþan mægðe, mid fæderlicre æftergengnysse. LS. i. 406.

13. 21. Æfter þæs witegan forðsiþe wearð ān līc gebrōht tō ðæs hālgan byrgene; and sceaðan þā āfligdon færlīce ðā licmenn, þæt hī forlēton pone dēadan uppān his byrgene, and urnon āweg swā hraðe swā hī besāwon on ðone rēpan flocc. Þā ārās se dēada mid-ðām-þe hē hrepode þā byrgene, and ēode hām gesund for Heliseus geearnungum. LS. i. 402.

18. 1-5, 13, 17. See LS. i. 408.

19. 15-19, 35-37. See LS. i. 408.

20. 1-7. Æfter ðysum wearð geuntrumod Ezechias [oð] dēað; and him cōm gangende tō Godes witega Isaia, ābēad him Godes ærende þus bealdlice, and cwæð: God cwæð be ðē, cynīng, þæt þū becweðe þīne ðīncg, forðanþe ðū sweltan scealt, and þū sōðlice ne leofast. Þā āwende Ezechias tō wāge his ansýne, and clypode tō Gode, þus cweðende mid

universos servos eius, et cunctos sacerdotes ipsius vocare ad me; nullus sit qui non veniat, sacrificium enim grande est mihi Baal. . . . Et venerunt cuncti servi Baal. . . . Et ingressi sunt templum Baal, et repleta est domus Baal. . . . Percusseruntque eos in ore gladii. . . . Et protulerunt statuam de fano Baal, et combusserunt et comminuerunt eam. Destruxerunt quoque aedem Baal, et fecerunt pro ea latrinas usque in diem hanc. . . . Dixit autem Dominus ad Iehu: Quia studiose egisti quod rectum erat, et placebat in oculis meis, et omnia quae erant in corde

meo fecisti contra domum Achab, filii tui usque ad quartam generationem sedebunt super thronum Israel.

13. 21. Quidam autem sepelientes hominem, viderunt latrunculos, et proiecerunt cadaver in sepulchro Elisei. Quod cum tetigisset ossa Elisei, revixit homo, et stetit super pedes suos.

20. 1-7. In diebus illis aegrotavit Ezechias usque ad mortem; et venit ad eum Isaia filius Amos, propheta, dixitque ei: Haec dicit Dominus Deus: Praecepit domui tuae; morieris enim tu, et non vives. Qui convertit faciem suam

wōpe: Ic bidde þē, mīn Drihten, þæt þū bēo gemyndig hū ic ætforan ðē fērde on fulfremedre heortan, and on sōðfæstnysse þē symle gecwēmdē. Isaias se witega wæs āwæg farande, ac God hine gecyrdē, þus him eft secgende: Gecyr tō Ezechian, and sege him ðās word: Drihten God gecwæð, þe Daid on gelyfde: Ic gehyrde þin gebed, and ic behēold þinne wōp, and, efne, ic ðē gehæle, þæt þū hāl gæst nū embe prȳ dagas tō þines Drihtnes temple; and ic fiftȳne gēar þē tō fyrste lāte ðinum dagum tōēacan, and ic eac þas burh gescylde. Þā hēt se witega Isaias wyrcan ænne clȳpan tō þæs cynincges dolge; and him cōm ðā hælu. LS. l. 408, 410.

21. 1-9, 18-24. See LS. l. 410, 412.

22. 1. See LS. i. 412.

23. 3-25. See LS. l. 412.

1 CHRONICLES.

21. 1-19, 27. And God him sende ðā tō Gad pone witegan, ðas word him secgende: Gecēos ðē nū ān wite, swā-swā ðū wyrðe eart: oppe ðrēo gēar hunger; oððe prȳ mōnðas gewinn, þæt ðū swā lange flēo þine fȳnd, gif ðū mage; oððe ðrȳ dagas mancwealm. Þā cwæð Daid him tō: Unēaðe mē is ðis; ac mē is swā-ðēah lēofre þæt ic on Godes handa befealle þonne ic on mannes handa befealle, forðanþe his mildheortnysa syndon mænigfealde. God sende ðā sōna

ad parietem, et oravit Dominum, dicens: Obsecro, Domine, memento, quaeso, quomodo ambulaverim coram te in veritate et in corde perfecto, et quod placitum est coram te fecerim. Flevit itaque Ezechias fletu magno. Et antequam egrederetur Isaias mediam partem atrii, factus est sermo Domini ad eum, dicens: Revertere, et dic Ezechiae duci populi mei: Haec dicit Dominus Deus David patris tui: Audivi orationem tuam, et vidi lacrymas tuas, et ecce, sanavi te; die tertio ascendes templum Domini; et ad-

dam diebus tuis quindecim annos; . . . et protegam urbem istam. . . . Dixitque Isaias: Afferte massam ficorum. Quem cum attulissent, et posuissent super ulcus eius, curatus est.

1 CHRONICLES.

21. 11-19, 27. Cumque venisset Gad ad David, dixit ei: Haec dicit Dominus: Elige quod volueris: Aut tribus annis famem; aut tribus mensibus te fugere hostes tuos, et gladium eorum non posse evadere; aut tribus diebus . . . pes-

sumne encgel him tō, and se encgel ofslōh hundseofontig ðūsenda on Dauides anwealde, ealle wæpmenn. Þā cōm se encgel þær se cynincg sylf wæs, and wolde ðā slēan þā ceastergewaran; ac Gode ofhrēow ðā, and hraðe cwæð tō ðām engle: Genōh, genōh hit is nū; heald þine handa. Þā geseah Daid sylf hū se encgel slōh þæt folc; and clypode tō Gode, and cwæð mid angsumnysse: Ic eom þe ðær syn-gode, and ic sylf unrihtlice dyde tōgēanes ðē; hwæt dydon þās scēp? Ic bidde þæt þū āwende wið mīn þine hand, and wið mīnne hīred þine hātheortnysse. Þā cōm Gad se witega gangende, and cwæð him tō: Far nū, and ārær hraðe ān weofod Gode, and geoffra ðīne lāc, þæt ðes egsa geswice. Þā dyde Daid swā; and Drihten him gemiltsode, and se encgel ne mōste þā menn ofslēan leng. LS. i. 300, 302.

2 CHRONICLES.

33. 11-16. See LS. i. 410.

JOB.

1. 2 ff. See LS. i. 338, 340.

1. 8. . . . þæt his gelīca nāre ðā on ðām life ofer eorðan.
LS. i. 338.

2. 7. See LS. i. 340.

tilentiam versari in terra. . . . Et dixit David ad Gad: Ex omni parte me angustiae premunt; sed melius mihi est ut incidam in manus Domini, quia multae sunt miserationes eius, quam in manus hominum. Misit ergo Dominus pestilentiam in Israel, et ceciderunt de Israel septuaginta millia virorum. Misit quoque angelum in Ierusalem, ut percuteret eam; cumque percuteretur, vidit Dominus, et misertus est super magnitudine mali; et imperavit angelo qui percutiebat: Sufficit; iam cesset manus tua. . . . Levansque David oculos suos, vidit angelum Domini; . . .

dixitque David ad Deum: . . . Ego qui peccavi; ego qui malum feci; iste grex quid commeruit? . . . Vertatur, obsecro, manus tua in me, et in domum patris mei. . . . Angelus autem Domini praecepit Gad ut diceret David ut ascenderet extrueretque altare Domino Deo. . . . Ascendit ergo David iuxta sermonem Gad. . . . Praecepitque Dominus angelo, et convertit gladium suum in vaginam.

JOB.

1. 8. . . . Quod non sit ei similis in terra.

28. 28. *pæs mannes wīsdōm is ārfæstnys; and sōð ingehyð, pæt hēo yfel forbūge.* LS. i. 24.
 42. 10 ff. *See* LS. i. 340

PSALMS.

8. 2. Of unsprecendra mūpe and sūcendra pū fulfremedest pīn lof, Drihten, for pīnum fēondum, pæt pū tōwurpe fēond and defensor. LS. ii. 236.
 27. 2. Mine fýnd þe me gedrēfdon syndon geuntrumode, and ādūn fēollon. LS. i. 244.
 37. 27. Būh fram yfele, and dō gōd. LS. i. 272.
 || Būh fram yfle, and dō gōd. LS. i. 380.
 54. 1. Pū ælmihtiga God, gehæl mē on pīnum naman; and on pīnre mihte mē ālys, [Eal]wealdend. LS. i. 244.
 55. 23. Ðā blōdigan weras, and ðā þe willað fācn, ne sceolan hī libban heora dagas healfe. LS. i. 304.
 66. 12. Wē fērdon purh fýr and wæter, and pū ūs lāddest on cēlincege. LS. i. 110.
 68. 2. Swā-swā wex formylt for hātan fýre. LS. i. 316.
 68. 35. Wundorlic is God on his hālgum; hē sylf forgifð mihte and strengðe his folce. Geblōtsod is hē, God. LS. i. 6.
 70. 1. God, beseoh ðū on mīnum fultume; Drihten, efst pū nū mē tō fultumigenne. LS. i. 312.
 89. 9. *See* LS. i. 248.

28. 28. . . . Timor Domini, ipsa est sapientia; et recedere a malo, intelligentia.

PSALMS.

8. 2. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.
 27. 2 . . . Qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.
 37. 27. Declina a malo, et fac bonum. . . .

54. 1. Deus, in nomine tuo saluum me fac, et in virtute tua iudica me.

55. 23. . . . Viri sanguinum et dolosi non dimidiabunt dies suos. . . .

66. 12. † Transivimus per ignem et aquam, et eduxisti nos in refrigerium.

68. 2. Sicut fluit cera a facie ignis. . . .

68. 35. Mirabilis Deus in sanctis suis Israel; ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus.

70. 1. Deus, in adiutorium meum intende; Domine, ad adiuvandam me festina.

91. 7. þūsend feallað fram þīnre sīdan, and tȳn þūsend fram þīnre swȳðran; þē sylf sōðlice ne genēalēcæð nān yfel.
LS. i. 216.
96. 5. Ealle þære hǣðenra godas syndon dēofla; and Dryhten sōðlice heofonas geworhte. LS. i. 26.
|| Ealle þæra hǣðenra godas synd gramlice dēofla; and ūre Drihten sōðlice geworhte heofonas. LS. i. 308.
115. 4. See LS. i. 308.
118. 6. See Heb. 13. 6.
119. 80. Bēo mīn heorte and mīn lichama purh God ungewernmed, þæt ic ne bēo gescynd. LS. ii. 356.
123. 1. Tō þē ic āhæbbe mīne ēagan, Drihten, pū þe eardast on heofonum. LS. i. 246.
124. 7, 8. Ūre sāwl is āhred of grīne, swā-swā spearwa; þæt grīn is tōbrȳt, and wē synd ālȳsede. Ūre ealra fultum is on ðæs Drihtnes naman se ðe geworhte heofonas and eorðan.
LS. i. 254.
133. 1. Ēalā, hū mycel gōd is, and hwyle wynsumnys, ðær ðær gebrōðru bēoð on ānnysse! LS. i. 142.
148. 7, 8. Þē sōðlice heriað ealle gesceafta and ealle niwelnyssa; fȳr and hāgol, snāw and ceald is, windas and stormas, þe þīn word gefyllað. LS. i. 248.

PROVERBS.

3. 1-3, 5, 6. Mīn bearn, ne forgit ðū mīne beboda and æ, ac healde ðīn heorta hī geornlice; hī gelengað þīn lif, and ðū

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| <p>91. 7. † Cadent a latere tuo mille, et decem millia a dextris tuis; ad te autem non appropinquabit malum.</p> <p>96. 5. . . . Omnes dii gentium daemonia; Dominus autem caelos fecit.</p> <p>119. 80. † Fiat cor meum et corpus meum immaculatum, ut non confundar.</p> <p>123. 1. Ad te levavi oculos meos, qui habitas in caelis.</p> <p>124. 7, 8. Anima nostra sicut passer erepta est de laqueo venantium; laqueus contritus est, et nos liberati</p> | <p>sumus. Adiutorium nostrum in nomine Domini qui fecit caelum et terram.</p> <p>133. 1. Ecce, quam bonum et quam iucundum habitare fratres in unum.</p> <p>148. 7, 8. Laudate Dominum de terra, dracones, et omnes abyssi; ignis, grando, nix, glacies, spiritus procellarum, quae faciunt verbum eius.</p> |
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PROVERBS.

3. 1-3, 5, 6. Fili mī, ne obliviscaris legis meae, et praecepta mea cor

leofast on sibbe; and mildheortnyss and sōðfæstnys pē sōðlice ne forlætað. Hafa pē trūwa on God of ealra ðinre heortan, and ne trūwa ðū nā swyðe on þinre snoternysse. Þenc æfre embe God on eallum ðinum wegum, and hē sylf gewissað wel þine fare. LS. i. 306.

3. 11, 12. Ne ātēora pū for Dryhtnes prēale, forpām hē swincð ælc bearn þe hē lufað. LS. ii. 348.
 3. 13, 14. Eadig bið se man se ðe gemēt wīsdōm, forðanþe se wīsdōm is sēlra pone scīnende gold. LS. i. 306.
 24. 11. Þā þe man læt tō dēaðe, ālŷs hī ūt symble. LS. ii. 330.

ECCLESIASTES.

7. 9. Yrre hæfð wununge on ðæs dyseган bōsme. LS. i. 360.

ISAIAH.

26. 7(?). Þæra rihtwīsa weg is gerihtlæced, and þæra hālgena siðfæt is gegearcod. LS. i. 28.
 50. 2. See LS. ii. 332.
 59. 1. See Isa. 50. 2.

EZEKIEL.

1. 7. Þæra fēower nŷtena fēt wæron rihte. LS. i. 334.
 1. 10. Ān þæra fēower nŷtena wæs gesewen swilce mannes

tuum custodiat; longitudinem enim dierum, et annos vitæ, et pacem apponent tibi; misericordia et veritas te non deserant. . . . Habe fiduciam in Domino ex toto corde tuo, et ne innitaris prudentiæ tuæ. In omnibus vils tuis cogita illum, et ipse diriget gressus tuos.

3. 11, 12. Disciplinam Domini, fili mi, ne abicias, nec deficias cum ab eo corripieris; quem enim diligit Dominus corripit. . . .

3. 13, 14. Beatus homo qui invenit sapientiam, et qui affluit prudentia; mellor est . . . negotiatiōne . . . auri primi et purissimi fructus eius.

24. 11. † Eos qui ducuntur ad mortem eruere ne cesses.

ECCLESIASTES.

7. 10. . . . Ira in sinu stulti requiescit.

ISAIAH.

26. 7(?). † Via iustorum recta facta est, et iter sanctorum preparata est.

EZEKIEL.

1. 7. Pedes eorum pedes recti. . . .
 1. 10. Similitudo autem vultus eorum: facies hominis et facies leonis a dextris ipsorum quattuor; facies

ansyn; þæt ððer wæs lic ānre lēon hiwe; and þæt pridde stōð ānum styrce gelic; and þæt fēorðe wæs fāgum earne gelic. LS. i. 332.

1. 12, 18. And hī ēodon æfre æfter ðām gāste, and hæfdon ēagan him on ælce healfe. LS. i. 334.
13. 2, 3, 6. Wā þām þe witegað be heora āgenre heortan, and farað æfter heora gāste, and cwæðap þæt hit God sǣde þæt þæt hī secgað; and God hī ne sende. LS. i. 328.
18. 21, 22. Gif se ārlēasa and se synfulla wyrð dǣdbōte ealra his synna, and hylt mīne beboda, and rihtwysnysse begæð, hē lifað, and ne swylt nā yfelum dēaðe; and ic ne gemune nānre his synna þe he gefremode. LS. i. 272.
33. 11. God cwæð þæt hē nolde þæs synfullan dēað, ac hē wile swyðor þæt hē gecytre fram his synnum, and libbe. LS. i. 272; cf. ii. 26.

DANIEL.

3. See LS. i. 342.
5. 4. See LS. i. 308.
6. See LS. i. 342.

JONAH.

1. 1. See LS. i. 302.
3. 5-10. See LS. i. 302.

MALACHI.

4. 2. See LS. i. 538.

autem bovis a sinistris ipsorum quattuor; et facies aquilae desuper ipsorum quattuor.

1. 12, 18. . . . Ubi erat impetus spiritus, illuc gradiebantur. . . . Et totum corpus oculis plenum in circuitu. . . .
13. 2, 3, 6. . . . Dices prophetantibus de corde suo: . . . Vae prophetis insipientibus, qui sequuntur spiritum suum, . . . dicentes: Ait Dominus; cum Dominus non miserit eos. . . .

18. 21, 22. Si autem impius egerit poenitentiam ab omnibus peccatis suis, . . . et custodierit omnia praecepta mea, et fecerit iudicium et iustitiam, vita vivet, et non morietur; omnium iniquitatem eius quas operatus est non recordabor.

33. 11. . . . Dicit Dominus Deus: Nolo mortem impii, sed ut convertatur impius a via sua, et vivat. . . .

TOBIT.

4. 16. Þæt þæt ðū þē sylfum nelt on þinum life becuman, ne dō ðū þæt oðrum menn. LS. i. 254.
 12. 7. Sōðlice hit is swiðe derigendlic þæt [man]¹ mancynnes digle geopenige; and eft þære sǣwle is micel genyðrung þæt mon þā wuldorfæstan Godes weorc bedīglice. LS. ii. 2.

ECCLESIASTICUS.

1. 1. Ælc wīsdōm is of Gode. LS. i. 24.
 32. 1. Gif þū eart tō hēafodmen geset, ne āhefe þū ðē, ac bēo betwux mannum swā-swā ān man of him. LS. ii. 314.
 39. 9. (Vulg. 13). See LS. i. 324.

1 MACCABEES.

1. 1-67. See LS. ii. 66, 68.
 2. 1-70. See LS. ii. 80, 82, 84.
 3. 1-60. See LS. ii. 84, 86, 88.
 4. 19-58. See LS. ii. 88, 90, 92.
 5. 1-68. See LS. ii. 92, 94, 96.
 6. 1-63. See LS. ii. 102, 104.
 7. 1-4. See LS. ii. 106.
 7. 5-50. See LS. ii. 106, 108.
 8. 1-17. See LS. ii. 108.
 9. 1-22. See LS. ii. 110, 112.
 9. 28 ff. See LS. ii. 114.
 13. 8 ff. See LS. ii. 114, 116.
 16. 21-24. See LS. ii. 116.

TOBIT.

ECCLESIASTICUS.

4. 16. Quod ab alto oderis fieri tibi vide ne tu aliquando alteri facias.
 12. 7. Etenim sacramentum regis abscondere bonum est; opera autem Dei revelare et confiteri honorificum est.
 1. 1. Omnis sapientia a Domino Deo est. . . .
 32. 1. Rectorem te posuerunt? noli extolli; esto in illis quasi unus ex ipsis.

¹ Supplied by the editor.

2 MACCABEES.

3. 1-40. *See* LS. ii. 116, 118, 120.
 6. 18-31. *See* LS. ii. 68, 72.
 7. 1-42. *See* LS. ii. 74, 76, 78.
 9. 1-11. *See* LS. ii. 102.
 10. 24-38. *See* LS. ii. 98, 100.
 12. 39-46. *See* LS. ii. 96, 98.

MATTHEW.

3. 2. Wyrcað dædbōte ēowra misdæda, forðanþe heofonan rice efne genēalæchð. LS. i. 346.
 4. 4. Ne leofað nā se man sōðlice be hlāfe ānum, ac of æghwīlcum worde þe forpgæð of Godes mūpe. LS. ii. 40.
 4. 17. *See* Matt. 3. 2.
 4. 23, 24. Crīst fērde ðā ābūtan geond þā Iudeiscan byrig, bodigende godspel; and ðā blindan onlihte,¹ and ealle untrumnyse and ādla gehælde. His hlīsa āsprang þā tō Syrian lande; and man feroðe untrume feorran and nēan, myslice geuntrumode, and mōnaðsēoce, and wōde, and ēac swilce beddrydan; and brōhton tō ðām Hælende, and hē hī ealle gehælde. LS. i. 346.
 5. 8. Ēadige bēoð þā clænheortan, forðanþe hī God gesēoþ. LS. ii. 4.
 5. 44. *See* LS. i. 354; 464.
 5. 45. God gepafað . . . þæt his sunne scȳnð ofer ðā synfullan

MATTHEW.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum caelorum.
 4. 4. . . . Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.
 4. 23, 24. Et circubat Iesus totam Gallaeam, . . . praedicans evangelium regni, et sanans omnem languorem et omnem infirmitatem in

populo. Et abiit opinio eius in totam Syriam; et obtulerunt ei omnes male habentes variis languoribus et tormentis comprehensos, et qui daemonia habebant, et lunaticos, et paralyticos; et curavit eos.

5. 8. Beati mundo corde, quoniam ipsi Deum videbunt.

5. 45. . . . Qui solem suum oriri facit super bonos et malos, et pluit super iustos et impios.

¹ Cf. Luke 7. 21, 'et caecis multis donavit visum.'

- hæþenan, and āsend his rēnscūras ofer ðā rihtwisan menn and ofer ðā mǣnfullan. LS. i. 258.
6. 15. Būton gē forgifan þām mannum þe wið ēow āgyltað, mid inwerdre heortan,¹ nele se heofonlica Fæder ēow forgifan ēowre gyltas. LS. i. 280.
6. 24. See LS. i. 378.
6. 34. Ne þenc þū be mergene. LS. ii. 222.
7. 15. Warniað ēow georne wið lēase witegan, þā ðe cumað tō ēow on scēape gelicnysse, and hī synd wipinnan rēafigende wulfas. LS. i. 328; cf. ii. 302.
8. 19, 20. See Luke 9. 57, 58.
8. 30-32. See Mark 5. 11-13.
9. 20. See LS. i. 210; ii. 296.
10. 8. See LS. i. 346.
10. 20. Ne synd gē þe þær sprecað, ac sprycþ se Hālga Gāst on ēow. LS. i. 214.
10. 22. See LS. ii. 398.
10. 28. See LS. ii. 422.
10. 29. Būtan Godes willan ān spearwa on eorþan ne gefylð. LS. ii. 348; cf. i. 376.
11. 11. . . . þæt nān mǣrra man næs on middanearde ācenned of were and of wife. LS. i. 344.
11. 29. Leorniað sē mē þæt ic manþwære eom, and ēadmod on heortan; and gē gemētað reste ēowrum sǣwlum. LS. i. 344.
12. 25. See LS. i. 300.
13. 43. Þonne scīnað þā rihtwisan swā-swā sunne on heora Fæder rice. LS. i. 22.
6. 15. Si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.
6. 34. Nolite ergo solliciti esse in crastinum. . . .
7. 15. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.
10. 20. Non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis.
10. 29. Nonne duo passeret asse veniunt? et unus ex illis non cadet super terram sine Patre vestro.
11. 11. . . . Non surrexit inter natos mulierum malor Ioanne Baptista. . . .
11. 29. . . . Discite a me quia mitis sum, et humilis corde; et invenietis requiem animabus vestris.
13. 43. Tunc iusti fulgebunt sicut sol in regno Patris eorum. . . .

¹ From Matt. 18. 35, 'de cordibus vestris.'

14. 29-31. *See* LS. i. 48.
16. 16. *See* LS. i. 538; ii. 196.
18. 35. *See* Matt. 6. 15, note.
19. 21. Far, and syle ealle þīne æhta, and dæl þæt wurð pearfum, þonne hæfst þū goldhord on heofonan rice. LS. ii. 258.
19. 27. Efne, wē forlēton ealle þīncg on worulde, and þē nū folgiap; hwæt forescēawost þū ūs? LS. i. 232.
21. 7. *See* LS. ii. 150.
22. 37-39. *See* LS. i. 354.
23. 35. *See* LS. i. 338.
24. 13. *See* Matt. 10. 22.
25. 40. Þæt þæt gē dōð on mīnum naman ānum of þysum læstum, þæt gē dōð mē sylfum. LS. ii. 224.
26. 24. *See* LS. ii. 154.
27. 5. *See* LS. i. 256; i. 428.
27. 54. *See* LS. ii. 156.
28. 19. *See* LS. ii. 196.

MARK.

1. 2, 3. *See* LS. i. 342.
1. 3. Clypiende sternn on wēstene: Gearciað Godes weg, dōð rihte his paðas. LS. i. 332.
5. 8-13. *See* LS. i. 376, 378.
5. 25, 27. *See* LS. i. 210; ii. 296.
8. 38. *See* Luke 9. 26.
10. 21. *See* Matt. 19. 21.
11. 24. Sōð ic ēow sæcge: Swā-hwæt-swā gē biddað, ēow bið getyðod untwyllice ðæs, gif gē gelyfað þæt gē þā lāc underfōn. LS. i. 150.

19. 21. . . . Vade, vende quae habes, et da pauperibus, et habebis thesaurum in caelo. . . .
19. 27. . . . Ecce, nos reliquimus omnia, et secuti sumus te; quid ergo erit nobis?
25. 40. . . . Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

MARK.

1. 3. Vox clamantis in deserto: Parate viam Domini, rectas facite semitas eius.
11. 24. Propterea dico vobis: Omnia quaecumque orantes petitis, credite quia accipietis, et evenient vobis.

13. 11. *See* Matt. 10. 20.
 13. 13. *See* Matt. 10. 22.
 14. 21. *See* LS. ii. 154.
 15. 39. *See* LS. ii. 156.

LUKE.

1. 1. *See* LS. i. 328.
 2. 29-30. Forlæt nū, Drihten, þīne þēowene æfter þīnum worde in sibbe faran, forþonþe mīne ēagan gesāwon þīne hǣlo. LS. ii. 46.
 8. 32, 33. *See* Mark 5. 8-13.
 8. 43, 44. *See* LS. i. 210; ii. 296.
 9. 26. *See* LS. i. 272, 274.
 9. 57-62. . . . þæt sum man him cwæð tō : Ic wille sīþian mid ðē, and ðē folgian, swā-hwider-swā ðū færst. Ðā cwæð se Hǣlend him tō : Foxas habbað hōlu, and fugelas habbað nest; and ic næbbe wununge hwider ic mīn heafod āhyldan mæge. . . . Crīst eft þā siððan cwæð tō sumum oðrum : Fylig mē on mīnre fare. And hē āfyrht andwyrde : Læt mē ærest, Drihten, ārdlice faran, and mīnne fæder bebyrgan. Þā cwæð Crīst tō þām menn eft : Geþafa þæt þā dēadan heora dēadan bebyrion; gang ðu sylf sōðlice, and Godes rice boda. . . . Þā cwæð sum þrida man tō Crīste eft ðus : Ic wylle fylīan þē, lēof, ac læt mē ærest faran and cýðan mīnum hīwum hū ic hæbbe gemynt. Him andwyrde þus se Hǣlend : Gif se yrðlineg behyht underbæc gelōme, ne bið hē gelimplic tilia. LS. i. 346, 348.

LUKE.

2. 29-30. Nunc dimittis servum tuum, Domine, secundum verbum tuum, in pace, quia viderunt oculi mei salutare tuum.
 9. 57-62. . . . dixit quidam ad illum : Sequar te quocumque ieris. Dixit illi Iesus : Vulpes foveas habent, et volucres caeli nidos; Filius autem hominis non habet ubi caput reclinet. Ait autem ad al-

terum : Sequere me. Ille autem dixit : Domine, permitte mihi primum ire et sepelire patrem meum. Dixitque ei Iesus : Sine ut mortui sepellant mortuos suos; tu autem vade et annuntia regnum Dei. Et ait alter : Sequar te, Domine, sed permitte mihi primum renuntiare his quae domi sunt. Ait ad illum Iesus : Nemo mittens manum amovet ad aratrum, et respiciens retro, aptus est regno Dei.

10. 1. *See* LS. i. 346.
 12. 4, 5. *See* Matt. 10. 28.
 14. 26. Swā-hwā-swā ne wipsæcð fæder, and mēder, and eal-
 lum his mægum, and þær-tō-ēacan his āgenre sǣwle, ne mæg
 hē bēon mīn leorningman. LS. ii. 342.
 16. 13. *See* LS. i. 378.
 16. 22. LS. ii. 304.
 18. 22. *See* Matt. 19. 21.
 21. 19. On ēowrum geðylde gē habbað ēowre sǣwla sōðlice
 gehealdene. LS. i. 360.
 || On ēowrum geðylde gē geāhniað ēowre sǣwla. LS. ii. 166.
 22. 51. *See* LS. ii. 124.
 23. 42, 43. Drihten lēof, gemiltsa mē þonne ðū becymst on
 ðīnum rīce. Se Hǣlend him andwyrde: Sōð ic þē secge:
 Nū tō-dæg þū bist mid mē on neorxnawange. LS. i. 424.
 23. 46. On þīne handa, Drihten, ic betæce mīnne gāst. LS. i. 326.
 24. 44. *See* LS. i. 386.

JOHN.

5. 25. Sōð, sōþ ic ēow secge þæt se tīma cymð þonne ealle
 dēade menn on heora byrgenum mannes Bearnes stefne
 gehýrað, and hī ealle ācuciað. LS. i. 51a.
 6. 37. Þone þe mē tōcymð, ne drīfe ic hine fram mē. LS. ii. 338.
 6. 69. *See* LS. i. 538.
 8. 25. Ic eom anginn, þe ēow tō spræce. LS. i. 10.
 8. 34. Ælc þāra þe synna wyrcð is þāra synna ðēow. LS. i. 16.

14. 26. Si quis . . . non odit patrem
 suum, et matrem, et uxorem, et
 filios, et fratres, et sorores, adhuc
 antem et animam suam, non potest
 meus esse discipulus.
 21. 19. In patientia vestra possidebi-
 tis animas vestras.
 23. 42, 43. . . . Domine, memento
 mei cum veneris in regnum tuum.
 Et dixit illi Iesus: Amen dico tibi:
 Hodie tecum eris in paradiso.
 23. 46. . . . Pater, in manus tuas
 commendo spiritum meum. . . .

JOHN.

5. 25. † Amen, amen dico vobis quia
 venit hora, et nunc est, quando
 mortui in monumentis audient
 vocem Filii Dei, et vivent.
 6. 37. . . . Eum qui venit ad me non
 eliciam foras.
 8. 25. † Ego sum principium, qui et
 loquor vobis.
 8. 34. . . . Omnis qui facit peccatum
 servus est peccati.

11. 25. Se þe sōðlice gelyfð on þone lyfigendan Fæder, and on his āncennedan Sunu, and on þone Hālgan Gāst, þeah-þe hē dēad bēo, hē bið swā-þeah cucu. LS. i. 246.
11. 43, 44. See LS. i. 512; 538.
15. 15. Ne hāte ic ēow nā þēowan, ac gē synd mīne frēond. LS. i. 30.
16. 23. Sōð ic ēow secge: Eow sylð mīn Fæder swā-hwæs-swā gē hine biddaþ hēr on mīnum naman. LS. i. 183.
18. 10, 11. See LS. ii. 124; 162; 320, 322.
19. 34. See LS. ii. 156.
21. 20. See LS. i. 330.

ACTS.

1. 16. See LS. i. 386.
1. 26. See LS. i. 256.
3. 1-3, 6-10. Hē [Petrus] sume dæg ēode tō þām Godes temple mid þām godspellere Iohanne. Þā læg þær sum crēopere, lama fram cildhāde, se wæs dæghwamlice geboren tō þām Beorhtan Gete, þæt hē ælmessan underfēncge æt þām infarendum. Ðā beseah hē tō Petre, sumere ælmessan wilnigende. Petrus sōþlice cwæð: Næbbe ic seolfor nē gold; ic þe dō þæt ic hæbbe; āris on Drihtnes naman, hāl on þīnum fōtum; and gefēng his swiðran, ārærde hine upp. And hē lēop sōna, cunnigende his fēðes, hwæðer hē cuðe

11. 25. . . . Qui credit in me, etiam si mortuus fuerit, vivet.
15. 15. Iam non dicam vos servos, . . . Vos autem dixi amicos. . . .
16. 23. Amen, amen, dico vobis: Si quid petieritis Patrem in nomine meo, dabit vobis.

euntibus in templum. . . . Is cum vidisset Petrum et Ioannem, . . . rogabat ut eleemosynam acciperet. . . . Petrus autem dixit: Argentum et aurum non est mihi; quod autem habeo, hoc tibi do; in nomine Jesu Christi Nazareni surge et ambula; et apprehensa manu eius dextera, allevavit eum. Et protinus consolidatae sunt bases eius et plantae; et exsiliens stetit, et ambulabat. Et intravit cum illis in templum ambulans, et exsiliens, et laudans Deum. Et vidit omnis populus eum ambulantem et laudantem Deum; cognoscebant au-

ACTS.

3. 1-3, 6-10. Petrus autem et Ioannes ascendebant in templum. . . . Et quidam vir, qui erat claudus ex utero matris suae, baiulabatur; quem ponebant quotidie ad portam templi quae dicitur Speciosa, ut peteret eleemosynam ab intro-

gān. *Ēode* pā mid blisse binnan pām temple mid pām hālgum apostolum, pone Hāelend herigende. Pā oncnēowan hine ealle þe hine cūðon *ær*, and micclum wundrodon pæs wæddlan hāle. LS. i. 220, 222.

5. 15. *See* LS. i. 220.

8. 9 ff. *See* LS. i. 372.

8. 20. *See* LS. i. 122.

9. 4. *See* LS. ii. 192.

9. 32-43. Pā Petrus sīpode nēosigenne pā gelēaffullan, pā becōm hē tō Liddan. Pā gemētte hē ānne bædrydan binnon pām weallum, Eneas gehāten, for eahte gēarum lama. Pā cwæð se ēadiga Petrus tō pām earman bæddrydan: Gehæle ðe Drihten Crīst; *ārīs*, and dō þe gearowne. Pā *ārās* se bæddryda. . . . Pā gelyfde sēo burhwarn, purh pæs bæddrydan hāle, on pone sōðan God, and gecyrde tō fulluhte; and pā Saroniscan swā gelīce dydon. Ioppe hātte sum burh, gehende pære Liddan, on pære wæs ān wydewe, wel gelyfed, Thabitas gecīged, and swyðe ælmesgeorn, and mid gōdum weorcum geglencged forpearle. Sēo wearð geuntrumad on pām ylean tīman, gewāt pā of life, and læg on uppflōra. Pā geāxodon pā gelēaffullan, þe pæt līc besētan, pæt Petrus wæs on Liddan, pām lande swā gehende; āsendan pā twēgen weras wið his, and bædon pæt hē būtan yldincge hī genēosode. Pā *ārās* se apostol, and ārdlice pider cōm. *Ēode* tō

tem illum, quod ipse erat qui ad eleemosynam sedebat ad Speciosam Portam templi; et impleti sunt stupore et extasi.

9. 32-43. Factum est autem, ut Petrus dum pertransiret universos, deveniret ad sanctos qui habitabant Lyddae. Invenit autem ibi hominem quendam, nomine Aeneam, ab annis octo facientem in grabato, qui erat paralyticus. Et ait illi Petrus: Aenea, sanat te Dominus Jesus Christus; surge, et sterne tibi. Et continuo surrexit. Et viderunt eum omnes qui habitabant Lyddae et Saronae; qui

conversi sunt ad Dominum. In Ioppe autem fuit quaedam discipula, nomine Tabitha; . . . haec erat plena operibus bonis et eleemosynis quas faciebat. Factum est autem in diebus illis ut infirmata moreretur. . . . Posuerunt eam in coenaculo. Cum autem prope esset Lydda ad Ioppen, discipuli, audientes quia Petrus esset in ea, miserunt duos viros ad eum, rogantes: Ne pigriteris venire usque ad nos. Exsurgens autem Petrus venit cum illis. Et cum advenisset, duxerunt illum in coenaculum; et circumsteterunt illum omnes vi-

pære uppflõra, and efne, him embe stōdon wēpende wydewan, and wanhafele pearfan, ætēowigende him pā rēaf and pā gerēnodan tunecan þe Thabitas him worhte, ærpanþe hēo gewite. Pā hēt se hālga Petrus pæt hī him pæt hūs gerȳmdon, and gebigde his cnēowa, biddende hire lifes; wende pā tō pām lice, and hlūde clypode: Thabita, āris. And hēo pærrihte geedcucode, beseah tō Petre, and geset hire upp. Pā gelæhte Petrus hire lipian hand, ārærde hī upp hāle of pām bedde. Pā āsprang þis wundor wīde geond pæt land, and fela gelyfdon on pone lifigendan God. Pā wunode Petrus . . . manega dagas on Ioppe mid sumum gelyfedan menn, Symon gehāten. LS. i. 222, 224.

10. 6. His hūs stōd wið pā sē. LS. i. 224.

10. 9-35. Pā wolde se apostol hine onsundron gebiddan, and astāh tō pære uppflõra embe midne dæg ūtan; wæs ēac ofhingrod. . . . Hē geseah hefonas opene, and him cōm tō ān fæt, fyðerscȳte and brād; and binnan pām wæron ealle cuce nȳtenu, crēopende and gangande. Him cōm stemn tō, pus clypiende priwa: Āris nū, Petrus, and pās rēðan dēor ofsleh; maca pē tō mete, pæt pū mege pē gereordian. Pā cwæð se hālga wer: Ne gewurðe hit, lēof Drihten, forþanðe ic ne onbyrgde swā-hwæt-swā unclæne bið. Pā cōm him eft stemn tō, pus clypigende of heofonum: Pæt pæt God

duae fientes, et ostendentes ei tunicas et vestes quas faciebat illis Dorcas. Electis autem omnibus foras, Petrus ponens genua oravit; et, conversus ad corpus, dixit: Tabitha, surge. At illa aperuit oculos suos, et, viso Petro, resedit. Dans autem illi manum, erexit eam. . . . Notum autem factum est per universam Ioppen, et crediderunt multi in Domino. Factum est autem ut dies mul tos moraretur in Ioppe, apud Simonem. . . .

10. 6. . . . Cuius est domus iuxta mare. . . .

10. 9-35. . . . Ascendit Petrus in superiora, ut oraret circa horam

sextam. . . . Et, cum esuriret, voluit gustare. . . . Et vidit caelum apertum, et descendens vas quoddam velut linteum magnum quatuor initilis submitti, . . . in quo erant omnia quadrupedia, et serpentina terrae, et volatilia caeli. Et facta est vox ad eum: Surge, Petre, occide et manduca. Ait autem Petrus: Absit, Domine, quia numquam manducavi omne commune et immundum. Et vox iterum secundo ad eum: Quod Deus purificavit, tu commune ne dixeris. Hoc autem factum est per ter, et statim receptum est vas in caelum. Et dum intra se haesitaret Petrus

geclænsode, ne cwæð þū þæt hit fūl sý. Priwa him wæs þus geclypod tō, and þærrihte wearð þæt fæt upp tō heofonum ābrōden eft mid þām nýtenum. . . . Mid-þām-ðe Petrus smēade hwæt his gesihð gemænde, þā clypodon þær ðrý weras, enucigende æt þām geate, and āxodon æt þām hiwum hwæðer se hālga Petrus þær wununge hæfde, woldon hine gespræcan. Efne, þā se Hālga Gāst him þæt sæde, and cwæð: Þrý weras þē sēcað of Cessarean byrig; āris, and far mid him, forþanþe ic hī āsende. Petrus þā ēode ārdlice tō ðām mannum, befrān for hwylcum intingan hī hine āxodon. Hī sædon þæt Cornelius hī āsende tō him; hē is hundredes ealdor, and hæfð Godes ege, swýðe rihtwýs wer, þæt wāt eall þeos scýr; him cōm tō Godes ængel, and cwæð þæt he sceolde þē him tō langian, and þīne lāre gehýran. Þā on ærnemergen ēode se ēadiga Petrus mid þām ærendracum, and ēac his gebrōðra samod, tō Cessarean byrig. Cornelius gelaðode his leōfestan frēond, wolde þæt hī gehýrdon þā hālgan lāre æt Petre, and ēode him tōgēanes, and hine ēadmōdlice gebigde ādūne tō his fōtum. Ac his onfēncg Petrus, ēode þā inn mid Corneliē, and cwæð tō him eallum: Gē witon þæt ūs Iudeiscum ne gedafenað tō genēalēcenne ēow

quidnam esset visio quam vidisset, ecce, viri . . . astiterunt ad ianuam. Et cum vocassent, interrogabant si Simon qui cognominatur Petrus illic haberet hospitium. . . . Dixit Spiritus ei: Ecce, viri tres quaerunt te. Surge itaque, descende, et vade cum eis, . . . quia ego misi illos. Descendens autem Petrus ad viros, dixit: . . . Quae causa est propter quam venistis? Qui dixerunt: Cornelius centurio, vir iustus et timens Deum, et testimonium habens ab universa gente Iudaeorum, responsum accepit ab angelo sancto accersire te in domum suam, et audire verba abs te. . . . Sequenti autem die surgens profectus est cum illis, et quidam ex fratribus ab Ioppe

comitati sunt eum. . . . Cornelius vero expectabat illos, convocatis cognatis suis et necessariis amicis. . . . Obvius venit ei Cornelius, et procidens ad pedes eius adoravit. Petrus vero elevavit eum, . . . et loquens cum illo, intravit. . . . Dixitque ad illos: Vos scitis quomodo abominatum sit viro Iudaeo coniungi aut accedere ad alienigenam; sed mihi ostendit Deus neminem communem aut immundum dicere hominem. Propter quod sine dubitatione veni accersitus. Interrogo ergo: Quam ob causam accersistis me? Et Cornelius ait: A nudius-quarta die usque ad hanc horam orans eram hora nona in domo mea, et ecce, vir stetit ante me in veste

hæðenum mannum; ac mē geswutelode God þæt ūs nys tō cweðenne þæt gē unclæne syndon. Ic com ēac forþȝ būton ælcere twȳnunge; ic āxe pone intingan hwī pū mē gelangodest. Cornelius cwæð þā: Mē cōm tō Godes encgel, nū ær on dæg, embe nōntīd, þā-þā ic mē āna gebæd; stōd on hwītum gyrlum, and cwæð þus tō mē: Þin gebæd is gehȳred fram þām hēalican Gode, and þine ælmyssan synd on his gesihþe getealde; āsend nū tō Ioppen tō Symone Petre, and gelange hine tō þē, þæt hē þē lifes word secge. Nū sende ic tō þē; and wē synd gearwe ealle þā þincg tō gehȳrenne þe se Hælend þē bebēad. . . . þā cwæð se ēadiga Petrus: Ic oncnēow tō sōþan þæt Gode is andfencege on ælcere mægðe se þe hine ondræ̃t, and dēð rihtwīsnysse. LS. i. 224, 226, 228.

! . . . þæt on ælcere þeode þe rihtwīsnysse wyrceð hīm bið andfencege. LS. ii. 192.

10. 40. See LS. ii. 366.

10. 44-48. Þā, betwux pysum wordum, wearþ mycel Godes wundor, swā þæt se Hālga Gāst cōm ofer þā hæðenan, and hī ealle spræcon þe ðā lāre gehȳrdon, mislicum gereordum mærsigende God. Þā wundrodon þā Iudeiscan þe þær wæran mid Petre, gelēaffulle on Crīste, þæt se Hālga Gāst cōm ofer ðā hæðenan. And se hālga Petrus cwæð: Hwā mæg wæteres forwȳrnan, pysum werum tō fulluhte, nū hī pone Hālgan Gāst habbað underfangen, swā-swā wē sylfe? And hē sōna hēt hī ealle fullian on þæs Ælmihtigan naman. Þā

candida, et ait: Corneli, exaudita est oratio tua, et eleemosynae tuae commemoratae sunt in conspectu Dei. Mitte ergo in Ioppen, et accersi Simonem qui cognominatur Petrus. . . . Confestim ergo misi ad te. . . . Nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecepta sunt a Domino. Aperiens autem Petrus os suum, dixit: In veritate comperi quia. . . . in omni gente qui timet eum, et operatur iustitiam, acceptus est illi.

10. 44-48. Adhuc loquente Petro verba haec, cecidit Spiritus sanctus super omnes qui audiebant verbum. Et obstupuerunt ex circumcisione fideles qui venerant cum Petro, quia et in nationes gratia Spiritus sancti effusa est. Audiebant enim illos loquentes linguis, et magnificantes Deum. Tunc respondit Petrus: Numquid aquam quis prohibere potest, ut non baptizentur hi qui Spiritum sanctum acceperunt sicut et nos? Et iussit eos baptizari in nomine Domini Iesu Christi. Tunc

bædon hī Petrum þæt hē andbīdode þær āne fēawa daga.

LS. i. 230.

11. 2-4. Eft, þā ðā Petrus cōm tō þām Crīstenum hēape binnan Hierusalem, þā befrūnon þā gebrōðra þe of Iudeiscum cynne on Crīst gelyfdon: Hwī ēoðest þū tō þām hǣðenum, and on heora hūse geāte? . . . Þā began se hālga Petrus him eallum secgan hwæt him God geswutelode. LS. i. 230.
11. 17, 18. Gif God him forgeaf þæs Hālgan Gāstes gife, swā swā ūs on frympe on fýrenum gereordum, hwæt eom ic manna, þæt ic mihte God forbēodan? Þā suwodon þā Iudeiscan syððan hī þis gehýrdon; and wuldrodon God þæt hē wolde forgifan þām hǣpenan dǣdbōte tō þām heofonlican life. LS. i. 232.
13. 22. Ic āfunde mē Dauid, Iessan sunu, æfter mīnre heortan, se ðe mīnne willan mid weorcum gefremð. LS. i. 340.
 || Ic āfunde mē Dauid æfter mīnre heortan, þæt hē ealne mīnne willan mid weorcum gefremme. LS. i. 386.
17. 23. See LS. ii. 170; cf. ii. 192.
20. 29. See LS. ii. 302.

ROMANS.

1. 20. Hī ēaðelice mihton pone Ælmihtigan undergitan, ðurh ðā gesceafta þe hī gesēoð on worulde; . . . nū bēoð þā hǣðenan būton belādunge. LS. i. 258.
2. 6. God forgylt ælcum menn be his gewyrhtum. LS. i. 382.
5. 3. Sēo gedrēfednys wyrcað geþýld. LS. ii. 350.

rogaverunt eum ut maneret apud eos aliquot diebus.

11. 2-4. Cum autem ascendisset Petrus Ierosolymam, disceptabant adversus illum qui erant ex circumcissione, dicentes: Quare introisti ad viros praeputium habentes, et manducasti cum illis? Incipiens autem Petrus exponebat illis ordinem. . . .

sem prohibere Deum? His auditis tacuerunt; et glorificaverunt Deum, dicentes: Ergo et gentibus poenitentiam dedit Deus ad vitam.

13. 22. . . . Inveni David, filium Jesse, virum secundum cor meum, qui faciet omnes voluntates meas.

ROMANS.

1. 17, 18. Si ergo eandem gratiam dedit illis Deus sicut et nobis, qui credidimus in Dominum Iesum Christum, ego quis eram qui pos-
1. 20. Invisibilia enim ipsius . . . per ea quae facta sunt intellecta conspiciuntur; . . . ita ut sint inexcusabiles.

12. 17. *See* LS. ii. 238.
 12. 20. Gif ðinum fynd hingrige, fēd hine mid mettum; oððe gif him pyrste, ðū dō him drincan. LS. i. 464.
 13. 12. Āwurpað cāflice ēow fram þæra þeostra weorc, and wurðað ymbscrýdde mid lēohtes wæpnum. LS. ii. 370.

1 CORINTHIANS.

3. 8. Swā man swyðor swincð for Gode, swā hē sēlran mēde hæfð. LS. i. 380.
 3. 9. Wē sōðlice synd ūres Scyppendes gefylstan. LS. i. 256.
 3. 16. *See* LS. i. 214.
 3. 19. Þysses middaneardes wýsdōm is stutnīis ætforan Gode. LS. i. 24.
 6. 9–11. Mīne gebrōðra, nelle gē dwelian; nāðor nē unriht-hāmeras, nē ðā ðe hāðengildum þeowiað, ne ðā þe oðre manna wif habbað, nē ðā hnescan (*vel* wācmōd), . . . nē ðeofas, nē gýtseras, nē drinceras, . . . nē wyrgendras, . . . nē rēaferas, nabbað hī nāfre Godes rice. . . . Þis gē wæron; ac gē synd nū āfeormode, ac gē synd gehālgode, ac gē synd gerihtwīode on Drihtnes numan ūres Hælendes Crīstes and on Gāste ūres Godes. LS. i. 366.
 6. 15, 19. *See* LS. i. 356.
 10. 10. *See* LS. i. 304.
 10. 21. Ne mage gē samod drincan ūres Drihtnes calic and ðæs dēofles cuppan. LS. i. 378.

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| <p>2. 6. Qui reddet unicuique secundum opera eius.
 5. 3. . . . Tribulatio patientiam operatur.
 12. 20. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi. . . .
 13. 12. . . . Abliciamus ergo opera tenebrarum, et induamur arma lucis.</p> | <p>3. 9. Dei enim sumus adiutores. . . .
 3. 19. Sapientia enim huius mundi stultitia est apud Deum. . . .
 6. 9–11. Nolite errare; neque fornicarii, neque idolis servientes, neque adulteri, neque molles, . . . neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt. Et haec quidam fuistis; sed abluti estis, sed sanctificati estis, sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri.</p> |
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1 CORINTHIANS.

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| <p>3. 8. . . . Unusquisque autem propriam mercedem accipiet secundum suum laborem.</p> | <p>10. 21. Non potestis mensae Domini participes esse et mensae daemoniorum.</p> |
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13. 13. *See* LS. i. 354.

14. 15. Ic singe mid gāste, and ic singe mid mōde. LS. i. 22.

15. 4. *See* LS. ii. 366.

2 CORINTHIANS.

11. 25. . . . þæt hē sylf wunode on sǣgrunde middan ofer dæg and ofer niht. LS. ii. 274.

GALATIANS.

5. 16, 17. Mine gebrōðra, farað on gāste, . . . and ne gefremme gē ēowres flāscas lustas. Þæt flāsc sōðlice gewinð ongēan ðone gāst, and se gāst ongēan þæt flāsc. LS. i. 364.

5. 18. Gif gē bēoð purh ðone gāst gelædde, ðonne ne synd gē nā under æ. LS. i. 364.

5. 19–24. Swutele synd þæs flāscas weorc, þæt is forligr and unclænnys, æstfulnys oððe gālnys, hǣðengild oððe unlybban, fēondræden and geflit, anda and yrr, sacu and twirædnys, dwollic lār and nið, mansliht and druncennys, oferfyll, and oðre ðyllice; þe ic fore ēow secge, swā-swā ic fore[sæde], forðan þā ðe ðyllice weorc wyrcað, ne begitað hī Godes rice. . . . Þæs Gāstes wǣstmas synd þā gōðan ðēawas: þæt se man lufige þone lifigendan God, and hæbbe ðā sōðan lufe symle on his mōde and ðā gāstlican blysse, and bēo gesibsum, geðyldig, and ðolmōd, and on ðēawum

14. 15. . . . Psallam spiritu, psallam et mente.

2 CORINTHIANS.

11. 25. . . . Nocte et die in profundo maris fui.

GALATIANS.

5. 16, 17. . . . Spiritu ambulate, et desideria carnis non perficietis. Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem. . . .

5. 18. Quod si spiritu ducimini, non estis sub lege.

5. 19–24. Manifesta sunt autem opera carnis, quae sunt fornicatio, immunditia, impudicitia, luxuria, idolorum servitus, veneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae, invidiae, homicidia, ebrietates, comessationes, et his similia; quae praedico vobis, sicut praedixi, quoniam qui talia agunt regnum Dei non consequentur. Fructus

hæbbe gōdnysse, and glædmōd, and manðwærnysse, gelēafan, and gemetfæstnysse, and mōdes clænnysse, and forhæfennysse būtan higelēaste. Nis nān æ wiððerræde þus geworhtum mannum; ac ðā þe Crīstes synd cwylniað heora flæsc. LS. i. 364, 366, 368.

EPHESIANS.

4. 5. *Ān ælmihtig God is, and ān gelēafa, and ān fulluht.*
LS. ii. 358, 360.

PHILIPPIANS.

3. 8. *See* LS. i. 38.

COLOSSIANS.

4. 14. *See* LS. i. 330.

1 TIMOTHY.

1. 9. *Nis nan æ rihtwīsum menn gesett, ac unrihtwīsum, and nā underpēoddum, ārlēasum, and forscyldegodum.* LS. i. 364.

2 TIMOTHY.

3. 8. *See* LS. i. 372.

4. 7, 8. *Gē habbað gecampod swīpe gōdne campdōm, ēowerne ryne gē gefyldon, and gelēafan gehēoldon; gāp tō þām wuldorbēage þæs wynsuman lifes.* LS. ii. 370.

|| *Geendodum ryne, mē is gehealden rihtwīsnysse weg (sic) wuldorbēah.* LS. ii. 352.

autem Spiritus est charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus huiusmodi non est lex. Qui autem sunt Christi carnem suam crucifixerunt. . . .

1 TIMOTHY.

1. 9. *Lex iusto non est posita, sed iniustus, et non subditis, . . . et contaminatis.*

2 TIMOTHY.

4. 7, 8. *Bonum certam certavi, cursum consummavi, fidem servavi; in reliquo reposita est mihi corona iustitiae. . . .*

EPHESIANS.

4. 5. *Unus Dominus, una fides, unum baptisma.*

TITUS.

1. 15. Ealle ðincg syndon clæne þām clænum mannum.

HEBREWS.

11. 4-9. *See* LS. i. 338.
 12. 5, 6. *See* Prov. 3. 11, 12.
 13. 6. Drihten mē is on fultume; ne ondræde ic hwæt man mē dō. LS. ii. 230.

JAMES.

5. 17. *See* LS. i. 386.

2 PETER.

2. 4-6. *See* LS. i. 296.
 2. 22. Hē bið þām hunde gelic þe spȳwð, and eft ytt þæt þæt hē ær āspāw. LS. i. 272.
 3. 9. *See* LS. ii. 26.

JUDE.

6. *See* LS. i. 296.

REVELATION.

1. 8. Ic eom angin and ende, cwæp Drihten God, se ðe is, and se ðe wæs, and se ðe tōwerd is, ælmihtig God. LS. i. 336.
 2. 10. Bēoð ēow ānræde tō þām ēcan life. LS. i. 352.
 4. 7, 8. *See* Ezek. 1. 10, 12, 18.
 4. 8. Hālig, hālig, hālig, Drihten God ælmihtig, se ðe wæs, and se ðe nū is, and se ðe tōwerd is. LS. i. 334.
 14. 4. *See* LS. i. 94.
 14. 13. *See* LS. i. 350.
 21. 27. *See* LS. i. 324.

TITUS.

1. 15. Omnia munda mundis. . .

HEBREWS.

13. 6. . . . Dominus mihi adiutor;
 non timebo quid faciat mihi
 homo.

2 PETER.

2. 22. . . . Canis reversus ad suum
 vomitum. . . .

REVELATION.

1. 8. Ego sum . . . principium et
 finis, dicit Dominus Deus, qui est,
 et qui erat, et qui venturus est,
 omnipotens.
 2. 10. . . . Esto fidelis usque ad
 mortem. . . .
 4. 8. . . . Sanctus, Sanctus, Sanctus,
 Dominus Deus omnipotens, qui
 erat, et qui est, et qui venturus
 est.

APPENDIX I

PARALLEL PASSAGES FROM THE OLD ENGLISH GOSPELS

MATTHEW 2. 23.

And hē cōm þā and eardode on
þære ceastre ðe is genemned Naza-
reth, þæt wære gefylled þæt gecwed-
en wæs þurh ðone witegan: Forþām ðe
hē Nazarenisc byð genemned.

MATTHEW 1. 16, 17.

Iacob gestrynde Ioseph, Marian
wer, of þære wæs ācenned se Hælend,
þe is genemned Crist. Eornostlice
ealle cnēoressa fram Abrahame oð
Dauid synd fēowertýne cnēoressa,
and fram Dauide oð Babilonis gelēor-
ednysse fēowertýne cnēoressa, and
fram Babilonis gelēorednesse oð Crist
fēowertýne cnēoressa.

MATTHEW 3. 1-6.

On þām dagum cōm
Iohannes se Fulluhtere,
and bodude on þām wēst-
ene Iudee, and cwæð:
Dōþ dædbōte, sōðl'ce
genēalwēcð heofona
rice.¹ Ðis ys sē be þām
þe gecweden ys þurh
Esalam ðone witegan:
Clypiendes stefn wæs

MARK 1. 2-6.

Swā āwriten is on
þæs witegan bēc Isalam:
Nū, ic āsende minne
engel beforan þīnre
ansýne, se gegearwað
þīnne weg beforan ðē.
Clypiende stefen on
þām wēstene: Gegear-
wiað Drihtnes weg, dōð
rihte his siðas. Io-

LUKE 2. 39, 40.

And þā hī ealle þing gefyldon æfter
Drihtnes ā, hī gehwurfon on Galli-
leam, on heora ceastre Nazareth.
Sōðlice þæt cild wēox and wæs ge-
strangod, wiðdōmes full; and Godes
gyfu wæs on him.

LUKE 3. 23-38 (condensed).

And se Hælend wæs on ylde swylce
þritig wintre, þæt men wēndon þæt
hē wære Iosepes sunu, se wæs Heli-
ges sunu, se wæs Nazareth. Swā, of
cnēorysse on cnēorysse, oð Adam, se
wæs Godes sunu, oð fif and hund-
seofantig cnēoryssa.

LUKE 3. 3-5.

And hē cōm intō eall
Iordanes rice, bodligen-
de dædhōte fulluht and
synna forgyfenesse. Swā
hit āwriten ys on Isaias
bēc þæs witegan: Clypi-
ende stefen on wēstene:
Gegearwiað Drihtnes
weg, dōð his siðas rihte.
Ælc denu bið gefylled,

¹ Cf. Matt. 4. 17: . . . Dōð dædbōte, sōðlice heofona rice genēalwēcð; Mark
1. 15: . . . Heofona rice genēalwēcð; dōð dædbōte. . . .

on wēstene: Gegearwīaþ
Drihtnes weg, dōþ his
siðas rihte. Se Iohan-
nes witodlice hæfde réaf
of olfenda hērum, and
fellenne gyrdel embe
hys lendenu; and hys
mete wæs gærstapan
and wuduhunig. Ða fē-
rde tō him Hierosollim-
waru, and eal Iudea
ðeod, and eal þæt rice
wiðgeondan Iordanen; and hī wæron gefullode on Iordane
fram him, and hī andettan hyra synna.

hannes wæs on wēstene
fulligende, and bodi-
ende dædbōte fulwiht
on synna forgyfenesse.
And tō him fērde eall
Iudeisc rice, and ealle
Hierosolimaware; and wæron fram him geful-
lode on Iordanes flōde, hyra synna anddetenne.
And Iohannes wæs gescrȳd mid oluendes hē-
rum, and fellen gyrdel wæs ymbe his lendenu;
and gærstapan and wuduhunig hē æt.

and ælc munt and beorh
byð genyðerud; and
þwūru beoð on gerihte,
and ungerȳdu on smēðe
wegas.

MATTHEW 3. 7-10.

Sōþlice þā hē geseah manega þæra
sunderhālgena and þæra rihtwisend-
ra tō his fulluhte cumende, hē cwæð
tō him: Lā næddrena cyn, hwā ge-
swutelode ēow tō fīonne fram þān
tōweardan yrrē? Eornostlice dōþ
medemne wēastm þære dædbōte, and
ne cweþað betwux ēow: Wē habbað
Abraham ūs tō fæder; sōþlice ic
sece ēow þæt God ys swā mihtig þæt
hē mæg of þysum stānum āweccean
Abrahames bearn. Eallunga ys sēo
æx tō ðæra trēowa wurtrumum āsett;
eornustlice ælc trēow þe gōdne wæstm
ne bringð byð forcorfen, and on fyr
āworpen.

MATTHEW 3. 11, 12.

Witodlice ic ēow ful-
lige on wætere tō dæd-
bōte; se þe æfter mē
tōwerd ys, hē ys strengra
þonne ic, ðæs gescȳ-
neom ic wyrðe tō ber-
enne; hē ēow fullað on
Hālgum Gāste and on
fȳre. Ðæs fann ys on his
handa, and hē āfeormað his þȳrscelflōre,
and hē gegaderað hys hwæte on his bern;
þā ceafu hē forbærnð on unādwæscendlic-
um fȳre.

MARK 1. 7, 8.

And hē bodude, and
cwæð: Strengra cymð
æfter mē, þæs ne eom
ic wyrðe þæt ic his
scēona þwanga būgende
uncnytte. Ic fullige ēow
on wætere; hē ēow ful-
lað on Hālgum Gāste.

feormað his bernas flōre, and gad-
erað hys hwæte intō his berne;
þæt ceaf hē forbærnð on unā-
cwencedlicum fȳre.

LUKE 3. 7-9.

Sōþlice hē cwæð tō þām menegum
þe fērdon þæt hī wæron gefullode
fram him: Ealā næddrena cynn,
hwā ætywde ēow þæt gē fīon fram
þām tōwerdan yrrē? Dōð geornlice
dædbōte wæstmas, and ne ongynne
gē cweðan: Wē habbað ūs tō fæder
Abraham; ic sece ēow þæt God is
swā mihtig þæt hē mæg of þysum
stānum Abrahames bearn āweccean.
Nū is seo æx āsett tō ðæs trēowes
wyrtruman; witodlice ælc trēow þe
ne bryncð gōdne wæstm¹ bið forcorf-
en, and on fyr āworpen.

LUKE 3. 16, 17.

. . . Witodlice ic ēow
on wætere fullige; sōþlice
cymð strengra þonne ic,
þæs ic ne eom wyrðe
þæt ic hys scēoþwancg
uncnytte; hē ēow fullað
on Hālgum Gāste and
on fȳre. And his fann
ys on his handa, and hē

¹ MS. wæstm.

MATTHEW 3. 13, 16, 17.

Þá côm se Hælend fram Galilea tō Iordane tō Iohanne, þæt hē hine fullode. . . . Sōþlice þā se Hælend gefullod wæs, hrædlice hē āstāh of ðām watere; and him wurdon þærrihte heofenas ontýnede, and hē geseah Godes Gást niþerstigende swā-swā culfran, and wunigende ofer hyne; and sōðlice þā côm stefn of heofenum, and þus cwæð: Hēr is min se gecorena Sunu, on þām mē gelicode.

MARK 1. 9-11.

And on ðām dagum côm se Hælend fram Nazareth Galilee, and wæs gefullod on Iordane fram Iohanne. And sōna of ðām wætere hē geseah opene heofonas, and Hāligne Gást swā culfran āstigende, and on him wunigende. And þā wæs stefn of heofenum geworden: þū eart min gelufoda Sunu; on þē ic gelicode.

LUKE 3. 21, 22.

Sōðlice wæs geworden, þā eall þæt folc wæs gefullod, and þām Hælende gefulledum and gebiddendum, heofon wæs geopenud. And se Hālega Gást āstāh lic-hamlicre ansyne on hyne swā ān culfre; and stefen wæs of heofone geworden, and þus cwæð: Ðū eart min gecorena Sunu; on þē mē gelicode.

MATTHEW 4. 1-11.

Ðā wæs se Hælend gelæd fram Gāste on wēsten, þæt hē wære fram deofle costud. And þā-þā hē fæste feowurtig daga and feowurtig nihta, þā ongan hyne syððan hingrian. And þā genælāhte se costni[e]nd, and cwæð: Gyf þū Godes Sunu sy, cwæð þæt þās stānas tō hlāfe gewurðon. Ðā and-swarode se Hælend: Hīt ys āwriten: Ne leofað se man be hlāfe ānum, ac be ælcon worde þe of Godes mūðe gæð. Þā gebrōhte se deofol hine on þā hālgan ceastre, and āsette hine ofer þæs temples hēahnesse, and cwæð tō him: Gyf þū Godes Sunu eart, āsend þē þonne nyðer; sōþlice hit ys āwriten þæt hē his englum bebēad be ðē þæt hig þē on hyra handum beron, þē-læs-þe tūn fōt sēt stāne sētsporne. Ðā cwæð se Hælend eft tō him: Hīt ys āwriten: Ne costna þū Drihten þinne God. Eft se deofol hine genam, and lādde

MARK 1. 12, 13.

And sōna Gást hine on wēsten genýdde. And hē on wēstene wæs feowertig daga and feowertig nihta, and hē wæs fram Satane ge-costnod, and hē mid wilddēorum wæs, and him englas þenodon.

LUKE 4. 1-13.

(transposed).

Sōðlice se Hælend wæs full Hālgum Gāste, and fērde fram Iordane; and hē wæs fram Hāligum Gāste gelæd on sumum wēstene feowertig daga, and wæs fram deofle costod, and hē on þām dagum nān þing ne æt; and þām dagum gefylledum hine hingrede. Ðā cwæð se deofol him tō: Gif þū sy Godes Sunu, sege þisum stāne þæt hē tō hlāfe gewurðe. Ðā andswarode him se Hælend: Hīt is āwriten þæt se man ne leofaþ be hlāfe ānum, ac of ælcum Godes worde. — Ðā lādde he hyne on Hlerusalem, and gesette hine ofer þæs temples hricg, and him tō cwæð: Gyf þū sy Godes Sunu, āsend þē heonun nyðer; sōðlice hyt is āwriten þæt hē hys englum be þē bebýt þæt hig þē gehealdon, and þæt hig þē mid handum nimon, þē-læs þū tūinne fōt sēt stāne sētspeorne. Ðā cwæð se Hælend him andswariende: Hyt is gecweden: Ne costa þū Drihten þinne God. — And þā lādde se deofol hyne, and sē-

hine on swiðe hēahne munt, and setēowde him ealle middaneardes ricu, and hyra wuldor; and cwæp tō him: Ealle þās ic sylle þē, gyf þū feallende tō mē geēadmētst. Ðā cwæð se Hælend tō him: Gang, þū sceocca, onbæc; sōþlice hit ys āwriten: Tō Drihtne þinum Gode þū ʒe geēadmētst, and him anum þēowast. Ðā forlēt se deōfol hine. . . .

ƿwde him ealle ricu eorðan ymbehwyrftes on ānre byrhmhwile; and tō him cwæð: Ealne þisne anweald ic ʒe sylle, and hyra wuldor, forþāmpē hi mē synt gesealde, and ic hi sylle þām ʒe ic wylle; witodlice ealle hig bēoð þine, gif þū geēadmētst beforan mē. Ðā andswarode him se Hælend: Hit is āwriten: Drihten þinne God ʒū geēadmētst, and him anum þēowast. — And ealre þære costunge gefylledre, se deōfol him sume hwile fram gewāt.

MATTHEW 4. 12.

Sōðlice þā se Hælend gehƿrde þæt Iohannes belæwed wæs, þā fērde hē tō Galileam.

MARK 1. 14.

Sƿððan Iohannes geseald wæs, cōm se Hælend on Galileam. . . .

MATTHEW 14. 3-5.

Sōðlice Herodes nam Iohannem, and geband hyne, and sette on cwertern, for þām wife Herodiaden Philippes hys brōþer. Iohannes him sǣde: Nys þē ālyfed hi tō wife tō hæbbenne. And þā hē hyne ofslēan wolde, hē ādrēd him þæt folc, forþāmpē hig hæfdon hyne for ænne witegan.

MARK 6. 17-20.

Sōðlice Herodessende, and hēt Iohannem gebindan on cwerterne, for þære Herodiadiscan, his brōðar lāfe Philippus; forþāmpē hē nam hi. þā sǣde Iohannes Herode: Nys þē ālyfed tō hæbbenne þines brōðer wif. Ðā sƿrƿde Herodias ymbe hine, and wolde hyne ofslēan, and hēo ne mihte. Sōðlice Herodes ondrēd Iohannem, and wiste þæt hē wæs rihtwis and hālig, and hē hēold

LUKE 3. 19-20.

Herodes, se fēorðan dǣles rica, þā hē wæs fram him gebrēad be ʒære Herodiadiscan, hys brōðor wife, and be eallum yfelum þe Herodes dyde, and ofer eall þæt geicte þæt hē beclƿsde Iohannem on cwearterne.

hine on cwerterne. And hē gehƿrde þæt hē fela wundra worhte, and hē luflice him hƿrde.

MATTHEW 4. 18-22.

þā se Hælend ēode wið ʒā Galleilescan sǣ, hē geseh twēgen gebrōðru, Symonem, se wæs genemned Petrus, and Andream his brōþor, sendende hyra nett on þā sǣ; sōðlice hi wǣron fisceras. And hē sǣde him: Cumað sæfter mē, and ic dō þæt gyt bēoð manna fisceras. And hi

MARK 1. 16-20.

And þā hē fērde wið þā Galleilescan sǣ, hē geseah Simonem, and Andream his brōðor, hyra nett on þā sǣ lǣtende; sōðlice hi wǣron fisceras. And þā cwæð se Hælend: Cumað sæfter mē, and ic dō inc þæt gyt bēoð sǣwla onfōnde. And hi þā hrædlice him fyllig-

LUKE 5. 10, 11.

Gelice Iacobum and Iohannem, Zebedeis suna, þā wǣron Simones gefēran. Ðā cwæp se Hælend tō Simone: Ne ondrēd þū þē; heononforð þū byst men gefōnde. And hig tugin hyra scƿo tō lande, and forlēton hig, and folgodon þām Hælende.

pærrhte forlêton hyra net, and him fyligdon. And þā hē þanon ēode, hē geseh twēgen oðre gebrōþru, Iacobum Zebedei, and Iohannem his brōþur, on .scype mid hyra fæder Zebedeo, remigende hyra nett; and hē clypode hī. Hī ðā sōna forlêton hyra nett and hyra fæder, and him fylidon.

don, and forlêton heora net. And ðanon hwon āgān, hē geseah Iacobum Zebedel, and Iohannes his brōðor, and hī on heora scype heora nett lōgodon. And hē hī sōna clypode; and hī heora fæder Zebedeo on scipe forlêton mid hyrlingum.

MARK 1. 21-28.

. . . And sōna restedagum hē lārde hī, on gesamnunge ingancgende. And hī wundredon be his lāre; sōþlice hē wæs hī lārende swā sē þe anweald hæfð, næs swā bōc-eras. And on heora gesamnunge wæs sum man on unclænum gāste, and hē hrymde, and cwæð: Ealā Nazarenisca Hælend, hwæt is ūs and þē? cōm þū ūs tō forspillanne? Ic wāt þū eart Godes hālgā. Ðā cidde se Hælend him, and cwæð: Adumba, and gā of þisum men. And se unclæna gāst hine slitende, and mycelre stefne clypiende, him of ēode. þā wundredon hī ealle, swā þæt hī betwux him cwædon: Hwæt ys þis? hwæt is þeos niwe lār, þæt hē on anwealde unclænum gāstum bebýt, and hī hýrsumiað him? And sōna fērde his hlisa tō Galilea rice.

LUKE 4. 31-37.

. . . And hī þār on restedagum lārde. And hig wundredon be his lāre, forþām his spēc on anwealde wæs. And on hyra gesamnunge wæs sum man unclæne deofol hābende, and hē hrymde micelre stefne, and cwæp: Læt, lā Nadzarenisca Hælend, hwæt is ūs and þē? cōm þū ūs tō forspillanne? Ic wāt þæt þū eart Godes hālega. And þā cidde him se Hælend, and cwæp: Adumba, and gā him of. And þā hē ūtādrāf hine on heora midlene, hē him fram gewāt, and him nāht ne derude. Ðā wurdon hig ealle forhte, and spræcon him betwýnan, and cwædon: Hwæt ys þæt word, þæt hē on mihte and on mægene unclænum gāstum bebýt, and hig ūtgāp? Ðā wæs his hlisa gewidmærsod on ælcere stōwe þæs rices.

MATTHEW 8. 14-17.

Ðā se Hælend cōm on Petres hūse, þā geseah hē hys swegre licgende and hriþgende. And hē æthran hyre hand, and se fēfor hig forlēt; ðā ārās hēo, and þenode him. Sōþlice þā hyt æfen wæs, hig brōhton him manege dēfolsēoce; and hē ūtādræfde þā unclænan gāstas mid hys worde, and hē ealle gehæld þā yfelhæbbendan, þæt wære gefylled

MARK 1. 29-34.

Hrædlice of hyra gesamnunge hī cōmon on Simonis and Andreas hūs, mid Iacobe and Iohanne. Sōþlice þā sæt Simonis swegr hriþigende; and hī him behyre sædon. And genēalæcende hē hī ūpāhof, hyre handa gegripenre; and hrædlice se fēfor hī forlēt, and hēo þenode him. Sōþlice þā hit wæs æfen geworden, þā sunne tō setle ēode, hī

LUKE 4. 38-41.

Sōþlice hē ārās of heora gesamnunge, and fērde on Simonis hūs. Ðā wæs Simonis sweger geswenced on mycelum fēferum, and hig hýne for hyre bædon. And hē, standende ofer hig, þām fēfore bebēad, and hē hig forlēt; and hēo sōna ārās and him þenode. Sōþlice þā sunne āsāh, ealle þe untrume wæron on mislicum adlum hig læddon him tō;

þæt gecweden is þurh
Esalam þone witegan,
þus cweðende: Hē on-
fēng ure untrumnessa,
and hē ābær ure ādla.

brōhton tō him ealle þā
unhālan, and þā ðe wōde
wāron; and eall sēo
burhwaru wæs gegad-
erod tō þære duran.

And hē manega gehælde
þe missenlicum ādlum gedrehte wāron, and mane-
ga dēofolsēcnyssa hē ütādrāf, and hi sprecaþ ne
lēt, forþām hi wiston þæt hē Crist wæs.

and hē syndrygum hys
hand onsettende, hig
gehælde. Ðā fērdon þā
dēoflu of manegum,
hrýmende and cweð-
ende: Sōðes þū eart
Godes Sunu. And hē
ne gefafude þæt hig
ænī þing spræcon, for-

þāmpæ wiston þæt hē Crist wæs.

MARK 1. 35-39.

And swiðe ār ārisende, hē fērde
on wēste stōwe, and hine þār gebæd.
And him fyllgde Simon, and þā ðe
mid him wāron. And þā hi hine
gemetton, hi sǣdon him: Eall þis
folc ðe sēcð. þā cwæð hē: Fare wē
on gehende tūnas and ceastra, þæt ic
ðār bodige; witodlice tō ðām ic cōm.
And hē wæs bodigende on heora ge-
samnungum, and ealre Galilea, and
dēofolsēcnessa ütādrifende.

LUKE 4. 42-44.

Ðā, gewordenum dæge, se Hǣlend
ūtgangende fērde on wēste stōwe;
and þā menlu hine sōhton; and hi
cōmon tō him, and behǣfdon hine
þæt hē him fram ne gewite. þā
sǣde hē him: Sōðlice mē gedafenað
ōðrum ceastrum Godes rice bodian,
forþām tō þām ic eom āsend. And
hē wæs bodigende on Galilea gesam-
nungum.

MATTHEW 8. 2-4.

þā genēalmēhte ān
hrēofla tō him, and hine
tō him geāðmēdde, and
þus cwæð: Drihten, gyf
þū wylt, þū miht mē ge-
clǣnsian. Ðā āstrehte
se Hǣlend hys hand,
and hrepode hyne, and
þus cwæð: Ic wylle; bēo
geclǣnsod. And hys
hrēofla wæs hrædlice
geclǣnsod. Ðā cwæð
se Hǣlend tō him:
Warna þe þæt þū hyt
nǣnegum men nesege;
ac gang, sēðowe þe þām
sācerde, and bring hym
þā lāc þe Moyseas be-
bēad, on hyra gecyð-
nesse.

MARK 1. 40-45.

And tō him cōm sum
hrēofla, hine biddende,
and gebigedum cnēow-
um him tō cwæp: Driht-
en, gif þū wylt, ðū
miht geclǣnsian mē.
Sōðlice se Hǣlend him
gemiltsode, and his
hand āpenode, and hine
sēthrinende, and þus
cwæð: Ic wylle; bēo ðū
geclǣnsod. And þā hē
ðus cwæð, sōna sēo
hrēofnys him fram ge-
wāt, and hē wæs ge-
clǣnsod. And sōna hē
bēad him, and cwæð:
Warna þæt ðū hit nān-
um men ne secge; ac
gā and sētyw ðe þāra
sācerda caldre, and

LUKE 5. 12-16.

Ðā hē wæs on ānre
ceastre, þā wæs þār ān
hrēofla; and þā hē ge-
seah þāne Hǣlend, þā
āstrehte hē hine, and
bæd, and þus cwæð:
Drihten, gyf þū wylt,
þū miht mē geclǣnsian.
And hē sēthran hine,
his handa āpenode, and
cwæð: Ic wylle; si þū
geclǣnsud. And sōna
se hrēofla him fram
fērde. And hē bebēad
him þæt hē hit nān-
um men ne sǣde; ac gā,
sētyw þe þām sācerde,
and bring for þinre
clǣnsunga swā Moyseas
bebēad, him on gewit-
nesse. Witodlice þæs
þe mā sēo spræc be him
fērde; and mycele men-

bring for ðinre clǣnsunga þæt Moyseas bebēad, him
on gewitnesse. And hē þā ütgangende ongan bo-

dian and widmærsian þā spræce, swā þæt hē ne mihte openlice on þā ceastre gān, ac beon ūte on wæstum stōwum; and hi æghwanon tō him cōmon.

eg eo cōmun þæt hi gehȳrdon, and wurdon gehælede fram hyra untrumnessum. Hē þā fērde on wēsten, and hyne gebæd.

MATTHEW 9. 2-3.

Ðā brōhton hig hym ænne laman, on bedde licgende. þā geseah se Hælend hyra gelæfan, and cwæð¹ tō þām laman: Lā bearn, gelyfe; þē beoþ þine synna forgyfene. Ðā cwædon hig sume þā bōceras him betwȳnan: Ðes spycð bysmorspræce. þā se Hælend geseah hyra geþanc, ðā cwæð hē: Tō hwi þence gē yfel on ēowrum heortum? Hwæt is ēapellcre, tō cweðenne: þē beoð forgyfene þine synna, oððe tō cweðanne: Aris and gā? þæt gē sōþlice witon þæt mannes Sunu hæfð anweald on eorþan synna tō forgyfenne, þā cwæð hē tō þām laman: Aris, and nym þin bedd, and gang on þin hūs. And hē ārās, and fērde tō hys hūse. Sōðlice, ðā-þā seo mænigeo þis gesāwon, þā ondrēdon hig hym, and wuldrōdon God, þe sealde swylcne anweald mannum.

MARK 2. 1-12.

And eft æfter dagum hē ēode intō Cafarnaum. And hilt wæs gehȳred þæt hē wæs on hūse, and manega tōgsedere cōmon; and hē tō heom spræc. And hi cōmon, ænne laman tō him berende, þone fēower men bāron. And ðā hi ne mihton hine inbringan for þære mænigū, hi openodon þone hrōf þār se Hælend wæs; and hi þā ināsendan þæt bed þe se lama on læg. Sōðlice ðā se Hælend geseah heora gelæfan, hē cwæð tō þām laman: Sunu, þē synt þine synna forgyfene. þār wæron sume of ðām bōcerum sitende, and on heora heortum þencende: Hwi spycð þes þus? hē dysegað; hwā mæg synna forgyfan būton God āna? Ðā se Hælend þæt on his gāste oncnēow, þæt hi swā betwux him pōhton, hē cwæð tō him: Hwi þence gē þās ōing on ēowrum heortan? Hwæðer is

LUKE 5. 17-26.

Ðā wæs anum dæge geworden þæt hē sæt and hig lārde; and þā wæron þā Farisel sitende, and þære æ lārēowas,² þā cōmon of ælcon castele Galileæ, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hig tō gehælene. And þā bāron men on anum bedde ænne man se wæs lama, And hig ne mihton hine inbringan and ālecgan beforan him, for þære menlgo þe mid þām Hælande wæs; þā āstigon hig uppan þæne hrōf, and purh þā watelas hine mid þām bedde āsende beforan þæne Hælend. Ðā hē geseah hyra gelæfan, hē cwæð: Lā mann, þē synd þine synna forgyfene. Ðā āgunnon þencan þā bōceras and Farisel, and cwædon: Hwæt is þes þe hērsprycð woffunga? hwā mæg synna forgyfan būton God āna? Ðā se Hælend gecnēow hyra geþancas, hē andswariende cwæð tō him: Hwæt þence gē on ēowrum heortum? Hwæðer is ēfre, tō cweðenne: þē synd þine

ēfre, tō secgenne tō þām laman: þē synd ðine synna forgyfene, hwæðer þe cweðan: Aris, nim ðin bed, and gā? þæt gē sōðlice witon þæt mannes Sunu hæfð anweald on eorðan synna tō forgyfanne,

¹ MS. cū.² MS. lareowwas.

hē cwæð tō þām laman: þē ic secge: *Āris*, nīm þīn bed, and gā tō þīnum hūse. And hē sōna ārās, and beforan him eallum ēode, swā þæt ealle wundredon, and þus cwædon: Nāfre wē ær þyllic ne gesāwon.

sæde þām laman: þē ic secge: *Āris*, nīm þīn bed, and gā on þīn hūs. And hē sōna beforan him ārās, and nam þæt hē on læg, and tō his hūse fērde, and God wuldrode. And hig ealle wundredon and God mærsodon, and wæron mid ege gefyllede, and cwædon: Sōþes wē tō-dæg wundru gesāwon.

MATTHEW 9. 9.

Ðā se Hælend þanon fērde, hē geseah sēne man sittende sæt tollsceamule, þæs nama wæs *Matheus*; and hē cwæð tō him: Fyllig mē. And hē ārās, and fylgde him.

MARK 2. 13, 14.

Eft hē ütēode tō ðære sæ, and eall sēo menigeo him tō cōm; and hē hi lārde. And þā hē forð-ēode, hē geseah *Leui* Alphei sittende sæt his cēpsetle, and hē cwæð tō him: Folga mē. þā ārās hē, and folgode him.

LUKE 5. 27, 28.

þā æfter þām hē üt-ēode, and geseah publicanum, hē wæs oþrum naman *Leui* gehāten, sæt cēapsceamule sittende. And hē cwæð tō him: Fyllig mē; and hē him þā fillgde, and ealle hys þing forlēt.

MATTHEW 12. 1-4, 8.

Se Hælynd fōr on restedæge ofyr sæcyras; sōþlice hys leorningcnihtas hingryde, and hig ongunnun pluccian þā ear, and setan. Sōþlice þā ðā sundorhālgan þæt gesāwon, hi cwædon tō him: Nū pine leorningcnihtas dōð þæt him ālyfyd nys restedagun tō dōnne. And hē cwæð tō him: Ne rædde gē hwæt *Dauid* dyde, þā hyne hingrede, and þā ðe mid hym wærun, hū hē inēode on Godes hūs, and sæt þā offringhlāfas, þe nærun him ālyfede tō etynne, nē þām þe mid him wærun, būton þām sacerdum ānum? . . .

MARK 2. 23-26, 28.

Eft wæs geworden, þā hē restedagum purh sæceras ēode, his leorningcnihtas ongunnon þā ear pluccigean. þā cwædon *Pharisei* tō him: Lōca nū hwæt pine leorningcnihtas dōð, þæt him ālyfed næs on restedagum. þā sæde hē him: Ne rædde gē nāfre hwæt dyde *Dauid*, þā hine hingrode, and þā ðe mid him wæron, hū hē in Godes hūse ēode, under *Ablathar*, þāra sacerda ealdre, and hē sæt þā ofrunghlāfas, þe him ne ālyfede næron tō etanne, būton sacerdum ānum, and hē sealde þām ðe mid him wæron? . . . Witodlice *Drihten*

LUKE 6. 1-5.

Sōþlice wæs geworden on þām æfteran restedæge æryst, þā hē fērde purh þā sæceras, hys leorningcnihtas þā ear pluccedon, and mid hyra handum gnidon, and seton. Ðā cwædon sume of þān sundorhālgan: Hwi dō gē þæt eow ālyfed nis on restedagon? þā andswarode him se Hælend: Ne rædde gē þæt, hwæt *Dauid* dyde, þā hine hingrede, and þā ðe mid him wæron, hū hē ēode intō Godes hūse, and nam þā offringhlāfas, and hig sæt, and þām sealde þe mid him wærun, þā nærun ālyfede tō etanne, būton sacerd-

¹ MS. anwead.

Sōðlice mannes Sunu ys
 ēac restedæges hlāfurd.

is mannes Sunu ēac
 swylice restedæges.

um anum? And hē
 sǣde him þæt Drihten
 is mannes Sunu ēac
 swylice restedæges.

MATTHEW 12. 9-14.

Ðā se Hǣlend þanun
 fōr, hē cōm intō hyra ge-
 somnunge. Þā wæs þær
 ān man se hǣfde for-
 scruncene hand. And
 hi āhsudon hyne, þus
 cweðende: Ys hyt ālyf-
 fed tō hǣlenne on reste-
 dagum? þæt hi wrehton
 hyne. Hē sǣde him
 sōþlice: Hwylc man ys
 of ēow þe hǣbbe ān
 scēap, and gylf þæt āfylf
 restedagum on pytt, hū
 ne nymð hē þæt, and
 hefð hyt upp? Witod-
 lice micle mā mann ys
 scēape betera; witodlice
 ys ālyfed on restedag-
 um wel tō dōnne. Ðā
 cwæð hē tō þām menn:
 Āpene þine hand. And
 hē hi āpenede; and heo
 wæs hāl geworden, swā
 sēo oþer. þā sundor-
 hālgan ēodun þā út sōþ-
 lice, and worhton ge-
 þeapt on gēn hyne, hū
 hi hyne forspildon.

MARK 3. 1-6.

And eft hē ēode on
 gesamnunge, and þær
 wæs ān man forscrunc-
 ene hand hæbbende.
 And higymdon hwæper
 hē on restedagum ge-
 hælde, þæt hi hine ge-
 wrēgdon. Ðā cwæð hē
 tō ðām men þe for-
 scruncene hand hǣfde:
 Āris gemang him. þā
 cwæð hē: Ālyfð reste-
 dagum wel tō dōnne,
 hweper ðe yfele? sǣw-
 la gehēlan, hweper ðe
 forspillan? And hi su-
 wodon. And hi be-
 scēawlende mid yrrē,
 ofer hyra heortan blind-
 nesse geunrēt, cwæð tō
 þām men: Āpene þine
 hand. And hē āpenede
 hi. þā wearð his hand
 gehǣled sōna. þā Phar-
 isei, mid Herodianiscum
 ūtgangende, þeah tedon
 on gēn hine hū hi hine
 fordōn mihton.

LUKE 6. 6-11.

Sōðlice on oðrum reste-
 dæge wæs geworden
 þæt hē on gesamnunge
 ēode, and lārde. And
 þær wæs sum man, and
 his swyðre hand wæs
 forscruncen. Ðā gym-
 don þā bōceras and Far-
 isei hwæper hē on
 restedæge hælde, þæt hi
 hyne gewrēgdon. Sōþ-
 lice hē wiste hyra ge-
 pancas, and hēsǣde þām
 men þe ðā forscruncen-
 an hand hǣfde: Āris,
 and stand hēr āmiddan;
 þā ārās hē and stōð. Ðā
 cwæð se Hǣlend tō
 him: Ic āhsige ēow:
 Ālyfð on restedagum
 wel dōn, oððe yfele?
 sǣwle hāle gedōn, hwæp-
 er ðe forspillan? And,
 him eallum gescēawod-
 um mid yrrē, hē sǣde
 þām men: Āpene þine
 hand. And hē āpenode,
 and his hand wæs ge-
 edniwod. þā wurdon

hig mid unwisdōme gefyllede, and spæcon
 betux him hwæt hig þām Hǣlende dydon.

MATTHEW 12. 15, 16.

Se Hǣlend sōþlice þæt wiste, and
 fērde þanon; and him fylligdon mycel
 mænigeo, and hē hælde hig ealle.
 And bebēad him þæt hig hyt nānum
 men ne sǣdon.

MARK 3. 7, 10, 12.

And þā fārde se Hǣlend tō þære
 sǣ mid his leorningnihton; and
 mycel menigeo him fylligde. . . .
 Sōþlice manega hē gehælde. . . .
 And hē him swyðe forbēad þæt hi
 hine ne geswutelodon.

MARK 8. 13-19.

And on ānne munt hē fērde, and tō him geclypode pā ðe hē wolde: and hi tō him cōmon. And hē dyde þæt hi twelfe mid him wæron, and

MATTHEW 10. 2-4.

Ðis synt sōðlice þæra twelf apostola naman: se forma ys Simon þe ys genemned Petrus, and Andreas hys brōþor; Iacobus Zebedei, and Iohannes hys brōþur; Philippus and Bartholomeus; Thomas and Matheus Publicanus; and Iacobus Alphei and Taddeus; Simon Chanaeus, and Iudas Scarioth, þe hyne belæwde.

eum, and Iudam Scarioth, se hine sealde.

MATTHEW 5. 1, 2, 4, 6, 11-13.

Sōðlice pā se Hælend geseh pā menigu, hē āstāh on þone munt; and pā hē sæt, pā genéalæhton his leorningcnihtas tō him. And hē ontŷnde his mūð, and lærde hi, and cwæð: . . . Eadige synt pā ðe nū wēpað, forþāmppe hi bēoð gefrēfrede. . . . Eadige synt pā ðe rihtwisnesse hingriað and þyrstað, forþāmppe hi bēoð gefyllede. . . . Eadige synt gē þonne hi wyriað ēow, and ēhtað ēow, and secgeað ælc yfel ongēn ēow lēogende, for mē; geblissiað and gefægnað, forþāmppe ēower mēd ys mycel on heofonum; swā hi ēhton pā witegan þe beforan ēow wæron.

MATTHEW 5. 13.

Gē synt eorþan sealt; gif þæt sealt awyrð, on pām þe hit gesylt bið? Hit¹ ne mæg syððan tō nāhte būton þæt hit sŷ ūtāworpen, and sŷ fram mannum fortreden.

[MARK 9. 50.

Gōd is sealt; gif þæt sealt unsealt biþ, on pām þe gē hit syltað? . . .]

LUKE 6. 12-16.

Sōþlice on þām dagum hē fērde on ānne munt hine gebiddan, and wæs þār wacende on Godes gebede. And pā-ðā dæg wæs, hē clypode hys leorningcnihtas, and gecēas twelf of him, and pā hē nemde apostolas: Simonem þæne hē nemde Petrus, and his brōþor Andreas, Iacobum and Iohannem, Philippum and Bartholomeum, Thomam and Mathæum, and Iacobum Alphei, and Simonem se is genemned Zelotes, Iudam Iacobi, and Iudam Scarioð, se wæs læwa.

LUKE 6. 20-23.

Ðā cwæð se Hælend, besēonde tō his leorningcnihtum: Eadige synd gē pearfan on gāste, forþāmppe Godes rice is ēower. Eadige synd gē ðe hingriað nū, forþāmppe gē bēoð gefyllede. Eadige synt gē ðe nū wēpað, forþāmppe gē hlihaþ. Eadige bēo gē þone ēow men hatiað, and ēhtað, and onhiscaþ, and āwurpað ēowerne naman swā-swā yfel, for mannes Suna. Geblissiað and gefægnað on þām dagum; nū ēower mēd is mycel on heofenum; sōðlice æfter þisum þingum hyra fæderas dydon pām witegum.

[LUKE 14. 34, 35.

Gōd ys sealt; gif hit awyrð, on pām þe hit gesylt bið? Nis hyt nyt nē on eorþan nē on myxene, ac hyt bið ūtāworpen. . . .]

¹ MS. om. gesylt bið hit.

MATTHEW 5. 18.

Sôpes on eornost ic secge êow: Ær-
pām gewite heofon and eorþe, an i
oððe an prica ne gewit fram þære æ,
ærpām ealle þing gewurðan.¹

MATTHEW 5. 25, 26.

Béo þū onbūgende þinum wiðer-
winnan hraðe, þā-hwile-þe tū eart on
wege mid him, þē-læs-þe tīn wiðer-
winna þē sylle þām dēman, and se
dēma þē sylle þām þēne, and þū sy
on cwertern send; sôpes ic secge þē:
Ne gæst þū þanone ær tū āgyld
pone ytemestan fēorðlingc.

MATTHEW 5. 39, 40, 42, 44, 46, 48.

. . . Gyf hwā þē slēa on þin swyðre
wenge, gegearwa him þæt oðer; and
þām ðe wylle on dōme wið þē slitan,
and niman þine tunecan, lāst him tō
þinne wæfels. . . . Syle þām ðe þē
bidde, and þām ðe wylle² sāt þē bor-
gian, ne wyrn þū him. . . . Sôþlice
ic secge êow: Lufiað êowre fynd, and
dōþ wel þām ðe êow yfel dōð, and
gebiddað for êowre êhteras and tæll-
endum êow. . . . Gyf gēsôðlice þā lufiað
þe êow lufiað,³ hwylce mēde habbaþ
gē? hū ne dōð mǣnfulle swā? And
gyf gē þæt an dōð þæt gē êowre ge-
brōðra wylcumiaþ, hwæt dō gē mǣre?
hū ne dōð hǣþene swā? Eornust-
lice bēoð fulfremede, swā êower heof-
onlica Fæder is fullfremed.

MATTHEW 6. 9-13.

Eornustlice gebiddað êow ðus: Fæd-
er ūre, þū þe eart on heofonum, si
þin nama gehālgod. Tōbecume þin
rice. Gewurþe ðin willa on eorðan
swā-swā on heofonum. Ūrne gedæg-
hwamlican hlāf syle ūs tō-dæg. And

[LUKE 16. 17.

Æaðre is þæt heofen and eorþe ge-
witon þonne an stæf of þære æ fealle.]

[LUKE 12. 58, 59.

Donne þū gæst on wege mid þinum
wiðerwinnan tō hwylcum ealdre, dō
þæt tū bēo fram him ālſæd, þē-læs
hē þē sylle þām dēman, and se dēma
þām bydele, and se bydel þē sende on
cwertern. Ic secge þē: Ne gæst þū
þanone ær þū āgyld pone ytemyst-
an fēorðling.]

LUKE 6. 27-30, 32, 33, 36.

Ac ic êow secge forþāmpē gē ge-
hyraþ: Lufiað êowre fynd, dōþ þām
tala þe êow hatedon, blētsiað þā ðe
êow wiriað, gebiddaþ for þā þe êow
onhisceað; and þām þē slihþ on þin
gewenge, wend oðer āgēn; and þām
þe tīn rēaf nymþ, ne forbēod him nō
þine tunecan. Syle ælcum þe ðe
bidde, and se ðe nimp þā tīng þe
tīne synt, ne mynega þū hyra. . . . And
hwylc þanc is êow gif gē lufiað þā þe
êow lufiað? sôðlice synfulle lufiað þā
þē hi lufiað. And gyf gē wel dōð þām
ðe êow wel dōð, hwylc þanc is êow?
witodlice þæt dōð synfulle. . . . Eor-
nostlice⁴ bēoþ mildheorte, swā êower
Fæder is mildheort.

[LUKE 11. 2-4.

Ðā cwæp hē tō him: Cweðað þus
þonne gē êow gebiddað: Ūre Fæder,
þū ðe on heofone eart, si þin nama
gehālgod. Tōcume þin rice. Ge-
wurðe ðin willa on heofone and on
eorþan. Syle ūs tō-dæg ūrne dæg-

¹ Cf. Matt. 24. 35: Heofone and eorþe gewitað; witodlice mine word ne gewitað.

² MS. om. wylle.

³ MS. om. þe êow lufiað.

⁴ MS. heornostlice.

forgyf ūs ūre gyltas, swā-swā wē forgyfað ūrum gyltendum. And ne gelæd þū ūs on costnunge, ac ālps ūs of yfele. Sōþlice.

MATTHEW 6. 14.

Witodlice gyf gē forgyfað mannum hyra synna, þonne forgyfþ ēower se heofenlica Fæder ēow ēowre gyltas.

MATTHEW 6. 19-21.

Nellen gē goldhordian ēow goldhordas on eorþan, þær ōm and moððe hit fornimð, and þær ðeofas hit delfað and forstelap; goldhordiað ēow sōþlice goldhordas on heofenan, þær nāðor ōm ne moþðe hit ne fornimð, and ðær þeofas hit ne delfað nē ne forstelap. Witodlice þær ðin gold is, þær is ðin heorte.

MATTHEW 6. 22, 23.

Ðines lichaman lēohtfæt is þin ēage; gyf þin ēage bið ānfeald, eall þin lichama bið beorht; gif þin ēage sōþlice bið mǎnfull, eall þin lichama byþ ðysterfull. Eornustlice gyf þæt lēoht þe on ðē is synt þýstru, hū mycle bēop ðā þýstru?

MATTHEW 6. 24.

Ne mæg nān man twām hlāfordum þēowian: oððe hē sōðlice ænne hatað and oðerne lufað, oððe hē bið ānum gehýrsum and oðrum ungehýrsum; ne magon gē Gode þēowian and woruld-welan.

MATTHEW 6. 25-33.

Forþām ic secge ēow þæt gē ne sin ymbhýdige ēowre sǎwle, hwæt gē eton, nē ēowrum lichaman, mid hwām ge sýn ymbscrýdde. Hū nys sēo sǎwl sēle þonne mete, and ēower lichama betera þonne þæt réaf? Be-

hwamlican hlāf. And forgyf ūs ūre gyltas, swā wē forgyfað ælcum þāra þe wið ūs āgyltað. And ne læd þū ūs on costunge, ac ālps ūs fram yfele.]

[MARK 11. 25.

. . . Forgifaþ, gif gē hwæt āgēn ænigne habbað, þæt ēow ēower synna forgyfe ēower heofonlica Fæder se ðe on heofonum ys.]

[LUKE 12. 33, 34.

Syllaþ þæt gē āgon, and syllað æl-messan; wyrcað sēodas þā ðe ne forealdigeað, ungeteorudne goldhord on heofenum, þyder ðeof ne genēalæcð, nē ne moððe ne gewemð. Ðār ēower goldhord is, þār byð ēower heorte.]

[LUKE 11. 34-36.

Ðin ēage is þines lichaman lēohtfæt; gif þin ēage bið hluttur, ðonne bið eall þin lichama beorht; gif hit byð deorc, eall þin lichama byð þýstre. Warnað þæt þæt leoht þe ðe on is ne sýn þýstru. Gyf þin lichama eall bið beorht, and næfþ nānne dæl þýstra, þonne byð hē eall beorht, and þe onlyht awā þæt lēohtfæt þæs ligræscas.]

[LUKE 16. 13.

Ne mæg nān þēow twām hlāfordum þēowian; oððe hē ānne hatað and oðerne lufað, oððe hē ānum folgað and oðerne forhogað. And gē ne magon Gode þēowian and woruld-welan.]

[LUKE 12. 22-31.

. . . Forþām ic ēow secge: Ne bēo gē ymbhýdige ēowre sǎwle, hwæt gē etan, nē ēowrum lichaman, hwæt gē scrýdun. Sēo sǎwul ys mǎ þonne se lichama, and se lichama mǎ þonne þæt réaf. Beacǎwlað þā href-

healdað heofonan fuglas, forþam þe hig ne sáwað, né hig ne ripað, né hig ne gadriað on berne; and éower heofonlica Fæder hig fét. Hū ne synt gē sēlran þonne hig? Hwylc éower mæg sōþlice geþencan þæt hē ge-ēacnige āne elne tō hys anlicnesse? And tō hwi synt gē ymbhýdige be rēafe? Bescēawiað æcyres lilian, hū hig weaxað. Ne swincað hig, né hig ne spinnað; ic secge éow sōðlice þæt furðon Salomon on eallum hys wuldre næs oferwrigen swā-swā ān of ðyson. Sōþlice gyf æcyres wēod, þæt ðe tō-dæg is, and bið tō-morgen on ofen¹ āsend, God swā² scrýt, ēalā gē gehwādes gelēafan, þām mycle mā hē scrýt éow. Nellen gē eornustlice béon ymbhýdige, þus cweþende: Hwæt ete wē? oððe, Hwæt drince wē? oþþe, Mid hwām béo wē oferwrogene? Sōþlice ealle þās þing þēoda sēceað; witodlice éower Fæder wāt þæt gē eallra þyssa þinga beþurfon. Eornustlice sēceað ārest Godes rice and hys rihtwisnesse, and ealle þās þing éow béoþ þærtō geēacnode.

MATTHEW 7. 1-5.

Nellen gē dēman, þæt gē ne sýn fordēmede; Witodlice ðām ylcan dōme þe gē dēmað éow byð gedēmed, and on ðām ylcan gemete þe gē metap éow byð gemeten. Tō hwi gesiht þū þæt mot on þines brōþor ēagan,³ and þū ne gesyht þone bēam on þinum āgenum ēagan? Oþþe hūmeta cwyst þū⁴ tō þinum brēper: Brōþur, þafa þæt ic útādō þæt mot of þinum ēagan, þonne se bēam biþ on þinum āgenum ēagan? Lā þū licceterē, ādō ārest út þone bēam of þinum āgenum ēagan, and behāwa þonne þæt þū útādō þæt mot of þines brōður ēagan.

nas, þæt hig nē sáwað nē ne ripað; nabbað hig hēddern nē bern, ac God hig fét. þæs þe mā ge synt hyra sēlran! Hwylc éower mæg, þencende, ican āne elne tō his anlicnesse? Gyf gē þæt lāsse ne magon, hwý synt gē be oðrum þingum ymbhýdige? Scēawiaþ þā lilian, hū hi weaxað; hi ne swincað né ne spinnað; sōðlice ic éow secge þæt Salomon on eallum his wuldre næs gescrýdd swā þissa ān. Gyf God scrýtt þæt hig, ðe ys tō-dæg on æcere, and tō-morgen forscrineð, swā mycele mā God scrýt éow gehwādes gelēafan. And nelle gē sēc-ean hwæt gē eton oððe drincon, and ne béo gē upāhafene. Ealle þās þing þēoda sēceað; éower Fæder wāt þæt gē þises beþurfon. þeah-hwæpere sēceað Godes rice, and ealle þās þing éow béoþ geihtē.]

LUKE 6. 37, 38, 41, 42.

Nelle gē dēman, and gē ne béoð dēmede. . . . þām sylfan gemete þe gēmetað éow byð gemeten. . . . Hwi gesiht þū þā egle on þines brōþor ēagan, and ne gesiht þæne bēam on þinum ēagan? And hū miht þū secgan⁴ þinum brēper: Brōþor, læst þæt ic átēo þā egle of þinum ēage, and þū sylf ne gesyht þæne bēam on þinum āgenum ēagan? Ealā licetere, tēoh ārest þone bēam of þinum ēage, and þonne þū gesiht þæt ðū átēo þā egle of þines brōður ēage.

¹ MS. fen.² MS. om. swā.³ MS. egan.⁴ MS. egan.⁵ MS. cwystiþu.

MATTHEW 7. 7-14.

Biddað, and ðow bið geseald; sēc-
eap, and gē hit findað; cnuciað, and
ðow biþ ontýned. Witodlice ælc þæra
þe bit, hē onfēhþ; and se þe sēcð, hē
hyt fint; and þām cnuciendum bið
ontýned. Hwylc man is of ðow, gyf
his sunu hyne bit hlāfes, sylst þū
him stān? oððe gyf hē bytt fisceas,
sylst þū him næddran? Eornustlice
nū gē, þe yfe synt, cunnun gōde
sylena ðowrum bearnum syllan, mycle
mā ðower Fæder þe on heofenum ys
syleþ gōd þām þe hyne biddað. Eor-
nustlice ealle þa þing ðe gē wyllen
þæt men ðow dōn, dōþ gē him þæt
sylfe; þæt ys sōþlice æ and witegena
bebod. Gangað inn þurh þæt nearwe
geat; forþon þe þæt geat is swýpe
wid, and se weg is swiþe rūm, þe
tō forspillednesse gelæst, and swýpe
manega synt þe þurh þone weg farað.
Ealā, hū neara and hū angsum is
þæt geat and se weg þe tō life gelæst,²
and swýpe fēawa synt þe þone weg
findon.

MATTHEW 7. 16-18, 20.

Fram hyra wæstmun gē hi under-
gytað. Cwyst þū, gaderað man win-
berian of þornum, oððe ficæppla of
þyrncinum? Swā ælc gōd trēow
byrþ gōde wæstmas, and ælc yfel
trēow byrþ yfele wæstmas. Ne mæg
þæt gōde trēow beran yfele wæstmas,
nē þæt yfele trēow gōde wæstmas. . . . Witodlice be hyra wæstmum gē hig
oncnāwað.²

[LUKE 11. 9-13.]

And ic ðow secge: Biddað, and ðow
byð seald; sēcað, and gē findað;
cnuciað, and ðow byð untýned. Ælc
þæra þe bitt onfēhð; and se ðe sēcð,
hē fint; and cnuciendum byð un-
týned. Hwylc ðower bitt his fæder
hlāfes, segat þū sylð hē him stān?
oððe gif hē byt fisceas, sylð hē him
næddran for fisce? oððe gif hē bit
æg, segat þū ræcð hē him scorpionem
(þæt is 'an wyrmcynn)? Witodlice
gif gē,¹ þonne þe synt yfele, cun-
nun syllan gōde sylene ðowrum
bearnum, swā mycele mā ðower
Fæder of heofone sylð gōdne gäst
þām þe hyne biddað.]

LUKE 6. 31.

And swā gē wyllaþ þæt ðow men
dōn, dōþ him gelice.

[LUKE 13. 24.]

Eftað þæt gē gangen þurh þæt
nearwe get, forþām ic secge ðow:
Manega sēcað þæt hig ingān, and
hi ne magon.]

LUKE 6. 43, 44.

Nys gōd trēow þe yfelne wæstm
dēð, nē nis yfel trēow gōdne wæstm
dōnde; ælc trēow is be his wæstme
oncnāwen. Ne hig of þornum fic-
æppla ne gaderiaþ, nē winberian on
gorste ne nimað.

¹ MS. he.² MS. gelæst.

² Cf. Matt. 12. 33-35: Oppe wyrceað gōd trēow, and hys wæstm gōdne, oððe wyrceað yfel trēow, and hys wæstm yfelne; witodlice be þām wæstmme byð þæt trēow oncnāwen. Lā gē næddrena cynryn, hū magon gē gōd sprecan, þonne gē synt yfele? sōþlice of þære heortan willan se mūþ spicþ. Gōd mann sōþlice of gōdum goldhorde bringþ gōd forð, and yfel mann of yfelum goldhorde bringð yfel forð.

MATTHEW 7. 21-27.

Ne gæð ælc þæra on heofena rice þe cwyp to me: Drihten, Drihten; ac se þe wyrð mines Fæder willan þe on heofenum is, sē gæð on heofena rice. Manega cweþað on þām dæge to me: Drihten, Drihten, hū ne witegode wē on þinum naman, and on þinum naman wē utāwurpon deofu, and on þinum naman wē worhton mycle mihta? Þonne cweðe ic to him þæt ic ēow næfre ne cūðe; gewitað fram mē, gē þe worhton unrihtwýsnesse. Eornustlice ælc þæra þe ðas mine word gehyrð, and þa wyrð, byð gelic þām wisan were se hys hūs ofer stān getimbrode. þa cōm þær rēn and mycele flōd, and þær blēowun windas, and āhruron on þæt hūs; and hyt nā ne féoll, sōðlice hit wæs ofer stān getimbrod. And ælc þæra þe gehyrð ðas mine word, and þa ne wyrð, sē byð gelic þām dysigan men þe getimbrode hys hūs ofer sandcōesel. þa rinde hit, and þær cōmun flōd, and blēowun windas, and āhruron on þæt hūs; and þæt hūs féoll, and hys hryre wæs mycel.

MATTHEW 8. 5-10.

Sōþlice þa se Hælend inēode on Capharnaum, þa genēalǣhte hym ān hundredes ealdor, hyne biddende, and þus cweðende: Drihten, min cnapa lið on minum hūse lama and mid yfe geðrēad. Ða cwæð se Hælend to him: Ic cume and hyne gehæle. Ða andswarode se hundredes ealdor and þus cwæð: Drihten, ne eom ic wyrðe þæt þu ingange under mine þecene; ac cweð þin ān word, and min cnapa bið gehæled. Sōðlice ic eom man under auwealde gesett, and ic hæbbe þegnas under mē; and ic cweðe to þysum Gang, and hē gæð; and ic cweðe to oþrum: Cum, and hē cymð; to minum þēowe:

LUKE 6. 46-49.

Hwiclypege gē mē: Drihten, Drihten, and ne dōð þæt ic ēow secge? ¹Ælc þara þe to mē cymþ, and mine spræca gehyrð, and þa dēþ, ic him sētywe hwām hē gelic is. Hē ys gelic timbriendum men his hūs, se dealf deopne, and hys grundweall ofer þæne stān āsette. Sōðlice gewordenum flōde, hit flēow into þām hūse, and hyt ne mihte þæt hūs āstrian; hit wæs ofer þæne stān getrymed. Se ðe gehyrð, and ne dēþ, hē is gelic þām timbriendan men his hūs ofer þa eorþan būtan grundwealle; and þæt flōd infleow, and hrædlice hyt āfēoll; and wearð mycel hryre þæs huses.

LUKE 7. 1-3, 6-9.

Sōþlice ða hē ealle his word gefylde ²on þæs folces hlyste, hē ēode into Cafarnaum. þa wæs sumes hundredmannes þēowa untrum, se wæs swelendlic, se wæs him dyre. And þa hē gehyrde be þām Hælande, hē sende to him Iudea caldras, and bæd þæt hē cōme, and hys þēow gehælde. . . . þa fērde se Hælend mid him. And þa he wæs unfeor þām hūse, se hundredmann sende hys frýnd to him, and cwæð: Drihten, nelle þu bēon gedreht; ne eom ic wyrðe þæt ðu gā under mine þecene, forþām ic ne tealde mē sylfne þæt ic to ðe cōme: ac cweð þin word, and min cniht byð gehæled. Ic eom ²ān man

¹ Cf. Luke 13. 26, 27: Ðonne ongygne gē cweþan: Wē æton and druncon beforan þe, and on ūrum strætum þu lārdest. Þonne segð hē ēow: Ne cann ic hwanon gē synt; gewitað fram mē, ealle unrihtwyrhtan.

² MS. gyfylde.

² MS. ne eom.

Wyrç þis, and hē wyrçð. Witodlice þā se Hælend þis gehyrde, þā wundrode hē, and cwæð tō þām þe hym fyligdon: Sōþ ic secge ēow: Ne gemette ic swā mycelne gelēafan on Israhel.

bewend: Sōþlice ic secge ēow: Ne funde ic on Israhel swā mycelne gelēafan.

MATTHEW 8. 11, 12.

Tō sōpum ic secge ēow þæt manige cumað fram ēastdæle and westdæle, and wuniað mid Abraham and Isahace and Iacobe on heofena rice; witodlice þis rice bearn bēoð āworpene on þā ytemestan dýstro; þær bið wōp and tōpa gristbitung.¹

MATTHEW 8. 13.

And se Hælend cwæð tō þām hundrydes ealdre: Gā, and gewurpe ðe swā-swā þū gelyfdest. And se cnapa wæs gehæled on þære tide.

MATTHEW 11. 2-19.

Þā Iohannes on bendum gehyrde Cristes weoruc, þā sende hē tō him twēgen hys leorningcnihta, and cwæð: Eart þū þe tō cumenne eart, oððe wē ōpresceolon ābidan? Se Hælend antswarude and cwæð tō him: Gāþ and cýpaþ Iohanne þā ðing þe gē gehýrdon and gesāwon: Blinde geséoþ, healte gūð, hrēofe synt āclænsude, dēafe gehýraþ, dēade ārisað, þearfan bodiað. And ēadig ys sē þe ne swicað on mē. Ðā hi ūtēdon, sōþlice þā ongan se Hælynd secgan be Iohanne, and cwæþ tō þære menigeo: Hwi ēode gē ūt on wēstren gesēon winde āwegyd hrēod? Oððe hwi ēode gē ūt gesēon mann hnescum gyrlum gescrýdne? Nū þā þe synt hnescum gyrlum gescrýdde synt on cýninga hūsum. Ac hwæt ēode gē ūt witegan gesēon? Ic eow secge: Eac mārān

[LUKE 13. 28, 29.

þær bið wōp and tōpa grystlung, ðænne gē geséoþ Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice, and gē bēoð ūtādrifene. And hig cumað fram ēastdæle, and westdæle, and norpdæle, and sittað on Godes rice.]

LUKE 7. 10.

And þā ðā hām comon ðe āsende wæron, hig gemetton hāne pone þe ær untrum wæs.

LUKE 7. 18, 19, 22-28, 31-35.

Ðā cýddun Iohannes leorningcnihtas him be eallum þysum þingum. þā clypode Iohannes twēgen of his leorningcnihtum, and sende tō þām Hælende, and þus cwæþ: Eart þū þe tō² cumene eart, hwæðer þe wē ōpresceylon onbydan? . . . Ðā cwæþ se Hælend: Farap and cýpað Iohanne þā ðing þe gē gesāwon and gehýrdon: þæt blinde geséoð, and healte gāþ, hrēofan synt gehælede, dēafe gehýrað, dēade ārisað, þearfan bodiað. And ēadig ys swā-hwylc-swā ne byð on mē geuntrywsud. And þā-þā Iohannes ærenddracan fērdon, þā cwæð se Hælend tō þām folce be Iohanne: Hwi fērde gē on wēstene gesēon þæt hrēod þe byð mid winde āstyred? Ac hwi fērde gē tō seonne pone man mid hnescum rēafum gescrýdne? þā ðe synt on dēorwurpum

¹ Cf. Matt. 13, 42, 50; 23. 13; 24. 51; 25. 30: 'þær byð wōp and tōpa gristbitung.'

² MS. om. to.

ponne witegan. Ðes ys sôþlice be þām āwryten ys : Nū, ic sende minne engyl beforan þine ansýne, se gegearwað þinne weg beforan þē. Sôþlice ic ēow secge : Ne ārās betwux wifa bearnum mǣra Iohanne Fulwihtere ; sôþlice se þe lǣssa ys, ys on heofena rice him mǣra. Sôþlice fram Iohannes dagum Fulwihteres oð þis, heofena rice polað nēad, and strece nimað þæt. Sôþlice ealle witegan and æ witegudun oð Iohannes,¹ and gyl gē wyllað gelyfan, hē ys Helias þe tō cumenne ys.² Se ðe ēaran hæbbe tō gehýrýnne, gehýre.⁴ Sôþlice hwām telle ic þās cneorysse gelice ? Hēo ys gelic sittendum cnapun on foretíge, þā hrýmað tō hyra efengelicon, and cweþað : Wē sungun ēow, and gē ne fricudun ; wē cwīðdun, and gē ne wēopun. Sôþlice Iohannes cōm nē etende nē drincende, and hī cwæðdun : Hē hæfð deofulsēcnysses. Mannes Sunu cōm etende and dryncýnde, and hī cweþað : Her ys ettl mann and windrincende, mǣnfulra and synfulra frēond. And wísdōm ys gerlhtwísud fram heora bearnum.

MATTHEW 11. 21-23.

Wā þē, Corozaim ! wā þē, Bethsaida ! forþām gyl on Tyro and Sydōne wærun gedōne þā mǣgnu þe gedōne synt on ēow, gefyrn hī dydun dædbōte on hēran and on axan. Ðeah ic secge ēow : Tyro and Sydōne byþ forgyfendlicur on dōmes dæg þonne ēow. And þū Capharnaum, cwyst þū byst þū ūpāhafen oþ heofen, ac þū nyperfærst oþ helle. . . .

reāfe and on ēstum. . . . Ac hwi fērde gē þāne witegan gesēon ? Witodlice ic ēow secge : Hē is mǣra þonne witega. Ðes is be þām þe āwriten is : Nū, ic āsende minne engel beforan þine ansýne, se gegearwað þinne weg beforan þē. Sôþlice ic ēow secge : Nis betwux wifa bearnum nān mǣrra witega þonne Iohannes se Fullihtere ; se þe is lǣssa on Godes rice, sē is his mǣra. . . . Hwām telle ic gelice þisse cnēorissemen, and hwām² synt hī gelice ? Hī synt gelice clldum on strāte sittendum, and specendum betwux him, and cweðendum : Wē sungon ēow be hearpan, and gē ne saltudun ; wē hēofodun, and gē ne wēopun. Sôþlice Iohannes cōm se Fullihtere, hlāf ne ætende, nē win drincende, and gē cweþað : Deofolsēcnysses hē hæfð. Mannes Sunu cōm etende and drincende, and gē cweþað : þes man is swelgend and windringcende, mǣnfullra and synfulra frēond. And wísdōm is gerlhtwísud on eallum his bearnum.

[LUKE 10. 13-15.

Wā þē, Corozam ! wā þē, Bethsaida ! forþām gif on Tyro and on Sidone gewordenes wæron þā mǣgenu⁶ þe on ēow gedōne synt, gefyrn hīg on hēran and on axan hrēowsunge dydon. Ðeah-hwæþere Tiro and Sydōne on þām dæge byð forgyfendlicre þonne ēow. And þū, Cafarnaum, oð heofon ūpāhafen, þū byst oþ helle gesenced.]

¹ Cf. Luke 16. 16. Sēo æ and witegan oð Iohannem, and of him is bodud Godes rice ; and ealle on þæt strangnysses wyrcað. ² MS. ham.

³ Cf. the following :

⁴ Cf. Matt. 17. 12, p. 263.

Matt. 13. 9 : Se þe hæbbe ēaran tō gehýrenne gehýre.

Mark 4. 9 : . . . Gehýre se ðe ēaran hæbbe tō gehýranne. ⁶ MS. menegu.

Mark 4. 23 : Gehýre, gif hwā ēaran hæbbe tō gehýranne.

Luke 8. 8 : . . . Gehýre se ðe ēaran hæbbe.

Luke 14. 35 : . . . Gehýre se þe ēaran hæbbe tō gehýrenne.

MATTHEW 11. 25-27.

Se Hælynd cwæð andswariende: Ic andytte þe, Drihten heofenes and eorþan, þu þe behyddyst þas þing fram wisun and glæawun, and onwruge þa lytlingun. Swā, Fæder, forþām hyt wæs swā gecwēme beforan þe. Ealle þing mē synt gesealde fram minum Fædyr, and nān mann ne can pone Sunu būtan Fædyr, nē nān mann ne can pone Fædyr būtan Sunu, and þām þe se Sunu wyle onwreōn.

MATTHEW 12. 22-32.

Ðā wæs him brōht ān deofolsēc man, se wæs blind and dumb; and hē hyne hælde, swā þæt hē spæc and geseah. And þā menigeo ealle wundrudon, and cwædon: Cweðe wē is þes Dauides sunu? Sōþlice þā þā sundorhālgan þis gehyrdon, þā cwædon hig: Ne ādrifð ðes deoflu ut būton þurh Belzebub, deofla ealdre. Se Hælend sōþlice wiste hyra gepancas, and cwæð tō him: Ælc rice þe byð twyræde on him sylfum byð tōworpen; and ælc ceaster oððe hūs þe byð wiperweard ongēn hyt sylf, hyt ne stent. And gyf se deoful ādrifð ut pone deoful, hig beoð tōdælede; hū mæg þonne hys rice standan? And gyf ic þurh Belzebub ādrife ut deofla, þurh hwæne ādrifað ēowre bearn? forþām hig sylfe beoð ēowre dēman. Gyf ic sōþlice on Godes Gāste āwurpe deoflu, witodlice on ēow becymð Godes rice.

LUKE 10. 21, 22.

On þære tide hē on Hālgum Gāste geblissode, and cwæð: Ic andete þe, Fæder, Drihten heofones and eorðan, forþāme ðu þas þing wisun and glæawum behyddest, and lytlingum āwruge, forþām hit beforan þe swā gelicode. Ealle þing mē synt fram minum Fæder gesealde, and nān man nāt hwylc is se Sunu būton se Fæder, ne hwylc si ðe Fæder būton se Sunu, and se ðe se Sunu hit āwreōn wyle.

LUKE 11. 14, 15, 17-23.

Ðā wæs se Hælend utādrifende sume deofolsēcnysses, and seo wæs dumb. And þā hē utdrāf þa deofolsēcnesses, þā spræc se dumba; and þā menigeo wundredon. Sume cwædon: On Belzebub deofla ealdre, hē utādrifð þa deofolsēcnesses. . . Ðā hē geseah hyrageðancas, hē cwæð: Ælc rice on hyt sylf tōdæled byð tōworpen, and þæt hūs ofer þæt hūs fealð. Gyf Satanas is tōdæled on hine sylfne, hū stent his rice? forþāme gē secgað þæt ic on Belzebub deofolsēcnesses utādrife. Gyf ic on Belzebub deofla utdrife, on hwām utādrifað ēower bearn? forþām hig beoð ēowere dēman. Gewislice gif ic on Godes fingre deofla utādrife, eallunga Godes rice on ēow becymð. Ðonne se stranga gewæpnud his cafertūn gehealt, þonne beoð on sibbe þa þing þe hē āh. Gyf þonne strengra ofer

MARK 3. 22-30.

And þā bōceras þe wendon fram Hierusalem cwædon: Sōþlice hē hæfð Beelzebub, and on deofla ealdre hē deofolsēcnesses utādrifð. And hē hi tōgædere geclypode, and on bigspellum him tō cwæð: Hū mæg Satanas satanan utādrifan? And gif his rice on him sylfum bið tōdæled, hū mæg hit standan? And gif þæt hūs ofer hit sylf ys tōdæled, hū mæg hit standan? And gif Satanas winð ongēn hine sylfne, hē bið tōdæled, and hē standan ne mæg, ac hæfð ende. Ne mæg man pone strangan his æhta and his fatu beræfian, and on his hūs gūn, būton man pone strangan ærest gebinde, and

Oppe hū mæg man þonne his hūs reafige. hinecymð and hineofer-
 ingan on stranges hūs, Sōðlice ic ēow secge winð, ealle his wæpnu,
 and hys fatahneberēaf- þæt ealle synna synd þe hē on trūwude, hē
 lan, būton hē gebinde manna bearnum forgyf- him āfyrð, and tōdælþ
 ærest þone strangan, ene, and bysmorunga his hererēaf. Se þe nis
 and þonne hys hūs be- þām ðe hi bysmeriað. mid mē, sē is ongen mē;
 reafige? Se þe nys mid and se þe ne gaderaþ mid mē,
 mē, hē is ongen mē; and se þe ne gaderaþ mid mē,
 se þe ne gaderaþ mid mē, hē tōwyrpð.¹ Forþām
 ic secge ēow: Ælc synn ic secge ēow: Ælc synn
 and bysmurspæc byþ for- and bysmurspæc byþ for-
 gyfen mannum; sōþlice ðæs Hālgan Gāstes bysmurspæc ne byð forgyfen.
 And swā-hwylc-swā cwyð word ongen mannes Sunu, him byð forgyfen; se
 þe sōðlice cwyð ongen Hālgne Gāst, ne byð hyt hym forgyfen, né on þisse
 worulde né on þære tōweardan.

MATTHEW 12. 38-45.

þā andswarodun hym sume þā bōc-
 eras and þā sundorhālgan, þus cweð-
 ende: Lārēow, wē willaþ sum tǣcn of
 þe gesēon. Hē andswarode hym and
 cwæp: Yfel cnēorys and forliger sēcð
 tǣcn, and hyre ne byð nān tǣcn
 geseald būton Ionas tǣcn þæs wite-
 gan. Witodlice swā-swā Ionas wæs
 on þæs hwæles innoþe þrý dagas and
 þreo niht, swā byþ mannes Sunu on
 eorþan heortan þrý dagas and þreo
 niht. Ninluetlice weras ārisað on
 dōme mid þysse cnēorysse, and hig
 genyþerað hig, forþāpme hig dydon
 dædbōte on Ionas bodunge; and þes
 ys mǣra þonne Ionas. Sūððæles cwēn
 ārist on dōme mid þysse cnēorysse,
 and hēo genyþerað hig, forþāpme
 hēo cōm fram landes gemærum tō
 gehýranne Salomones wisdom; and
 þes is mǣra þonne Salomon. Sōþlice
 þonne se unclænna gāst útfaerþ fram
 menn, hē gæð geond drige stōwa
 sēcende reste, and hē ne gemēt.
 þonne cwyþ hē: Ic gecyrre on min

LUKE 11. 16, 24-26, 29-32.

And sume his fandodon, and gyrn-
 don of heofone tǣcny of him. . . .
 Ðonne se unclænna gāst gæð of þām
 men, hē gæþ þurh unwæterle stōwa,
 reste sēcende, and nāne ne gemēt;
 þonne cwyð hē: Ic gewende eft tō
 minum hūse, ðe ic of ēode. And
 þænne hē cymð, hē hit gemēt æmtig,
 mid besmum āfeormod. þonne gæð
 hē, and nimð seofan oðre gāstas
 wyrsan þonne hē, and ingað, and
 þar eardiað. þonne synt þæs mannes
 endas wyrsan þām ærrum. . . . Ðā hyra
 manega tōgædere cōmon, hē cwæp
 tō him: Ðeos cnēorys is mǣnfull
 cneorys; hēo sēcð tǣcen, and hyre
 ne bið nān geseald būton Ionan
 tǣcen. Swā-swā Iona wæs tǣcen
 Ninluetum, swā bið mannes Sunu
 tǣcen þisse cnēoris. Sūððæles cwēn
 ārist on dōme mid þisse cnēorysse
 mannum, and genyþerað hig, for-
 þāpme hēo cōm of eorðan endum
 tō gehýranne Salomones wisdom,
 and efne, þes is mǣra þonne Salo-

¹ Cf. Matthew 9. 32-34: Ðā hig wæron sōðlice útāgāne, hig brohton him dumbne man, se wæs deofolsēoc. And útādryfenum þām deofle, se dumba spræc. And þā menigeo wundredon, cweðende: Næfre ætýwde swyle on Ierahela folce. Sōþlice þā sundorhālgan cwædon: On deofla ealdre hē drifð út deoflu.

hūs, þanon ic útēode. And cumende hē gemet hyt æmtig, and geclēnsod mid besmum, and gefrætwod. Ðonne gæþ hē, and him togenymp seofun oþre gāstas wyrsan þonne hē; and ingangende hig eardigeaþ þær. And þonne wurðaþ þæs mannes ftemestan wyrsan þonne þā ærran. And swā byð þysse wyrrestan cnēorysse.

MATTHEW 12. 46-50.

Ðā hē þās þing þā gyt spæc tō þām mænegum, þā stōd hys mōdor and his gebrōðra þær ute, sēcende spæcon tō him. Sōþlice þā cwæþ sum tō him: Witodlice þin mōdur and þine gebrōðra standaþ hēr ute, þē sēcende. And hē and-swarode hym secgendum, and cwæþ: Hwylc ys min mōdur? and hwylc synt mine gebrōðra? And hē āpenede hys hand on his leorningnihtas, and cwæð: Witodlice swā hwylc-swā wyrþ mines Fæder willan þe on heofenan is, hē is min brōþur, and min swustor, and mōdor.

MATTHEW 13. 1-17.

On þām dæge, þām Hælande utgangendum of huse, hē sæt wiþ ðā sǣ. And mycle mænigeo wæron gesamnode tō hym, swā þæt hē ēode on scyp and þær sæt; and eall sēo mænigeo stōd on þām waroþe. And hē spræc tō him fela on bigspellum, cweþende: Sōþlice ut-ēode se sǣdere hys sǣd

MARK 3. 31-35.

þā cōm tō him his mōdor and his gebrōðra, and þar ute stodon, and tō him sendon, and tō him clypedon. And mycel menigu ymb hine sæt, and tō him cwædon: Hēr is þin mōdor and þine gebrōðra ute, and sēcaþ þē. Hē þā him and-swarode and cwæð: Hwylc is min mōdor and mine gebrōðra? and hē cwæþ, ðā behealdende þe him abūton sǣton: Hēr is min mōdor and mine gebrōðru. Sōðlice se ðe dēþ Godes willan, sē is min mōdor, and min brōðor, and swustor.

MARK 4. 1-12.

And eft hē ongan hi æt þære sǣ læran; and him wæs mycel menegu tō gegaderod, swā þæt hē on scip ēode, and on þære sǣ wæs, and eall sēo menegu ymbe þā sǣ¹ wæron on lande. And hē hi fela on bigspellum lærde; and him tō cwæð on hys lare: Gehyraþ; ut ēode se sǣdere his sǣd tō sǣw-

LUKE 8. 19-21.

His mōdor and his gebrōðru him tō cōmun; and hi ne mihton hine forþæremenegu genéosan. þā wæs him gecyðed: þin mōdor and þine gebrōðru standaþ hēr ute, wyllaþ þē gesēon. þā cwæð hē tō him:

Min mōdor and mine gebrōðru synt þā ðe gehyraþ and dōð Godes word.

LUKE 9. 4-10.

Sōþlice þā mycel menego cōm, and of þām ceastrum tō him efstun, hē sǣde him ān bigspel: Sum man his sǣd sēow.

¹ MS. om. sǣ.

tō sāwenne. And þā þā hē sēow, sume hig feollon wiþ weg, and fuglas cōmun and æton þā. Sōþlice sume fēollon on stānihte, þær hyt næfde mycle eorþan, and hrædlice upsprungon, forþāmp e hig næfdon þære eorþan dýpan. Sōþlice, upsprungenre sunnan, hig adrūwudon and forscrunc, forþāmp e hig næfdon wyrtrum. Sōþlice sume feollon on þornas; and þā þornas wēoxon and forþrymudon þā. Sume sōþlice feollon on gōde eorþan, and sealdon wēastm, sum hundfealdne, sum sixtigfealdne, sum prittigfealdne. Se þe hæbbe earan tō gehýrenne, gehýre. And þā genēalæhton his leorningcnihtas, and cwædon tō hym: For hwiġ spycst þū tō hym mid bigspellum? þā andswarode hē hym: Forþāmp eow is geseald tō witanne heofena rices gerýnu, and him nys nā geseald.

Sōþlice þām þe hæfþ, him byþ geseald, and hē hæfð; sōþlice se þe næfð, and þæt þe hē hæfð him bið ætbrōden. Forðām ic spece tō him mid bigspellum, forþāmp e löcende hig ne gesēoþ, and gehýrende hig ne gehýraþ, né ne ongytaþ; þæt on him si gefylled Esajas witegung: Of gehýrnysse gē gehýraþ, and gē ne ongytaþ; and löcende gē gesēoþ, and gē¹ ne gesēoð; sōþlice þises folces heorte is áhyrd, and hig hefelice mid earum gehýrdon, and hyra ēagan beclýsdon, þe-læs hig æfre mid ēagum gesēon, and mid earum gehýron, and mid heortan ongyton, and sin gecýrrede, and ic hig gehæle.⁴ Sōþlice eadige synt ēowre ēagan, forþāmp e hig gesēoþ, and ēowre earan, for-

enne. And þā hē sēw, sum fēoll wið þone weg, and fugelas cōmon and hit fræton. Sum fēoll ofer stānscyllgean, þær hit næfde mycele eorðan; and sōna upēode, forþām hit næfde eorþan picnesse. þā hit upēode, sēo sunne hit forawælde, and hit forscranc, forþām hit wyrtruman næfde. And sum fēoll on þornas; þā stigon ðā þornas, and forðrymodon þæt, and hit wēastm ne bær. And sum fēoll on gōdland, and hit sealde, uppstigende and wexende, wēastm; and ān brōhte prittigfealdne, sum syxtigfealdne, sum hundfealdne. And hē cwæð: Gehýre se ðe earan hæbbe tō gehýr-
anne. And þā hē āna wæs, hine āxodon þæt bigspell þā twelfe þe mid him wæron. And hē sæde him: Eow is geseald tō witanne Godes rices gerýnu; þām þe ute synt ealle þing on bigspellum gewurpað, þæt hi gesēonde gesēon, and nā ne gesēon, and gehýrende gehýren, and ne ongyten, þe-læs hi hwænne sýn gecýrede,² and him sin hyra synna forgyfene.

þā hē þæt sēow, sum fēoll wið þæne weg, and wearð fortreden, and heofones fugulas hyt fræton. And sum fēoll ofer þæne stān, and hit forscranc, forþāmp e hit wætan næfde. And sum fēoll on þā þornas, and þā þornas hyt forþrymodon. And sum fēoll on gōde eorðan, and worhte hundfealdne wēastm.¹ þā clypode hē and cwæð: Gehýre se ðe earan hæbbe. Ðā āhsodon hine hys leorningcnihtas hwæt þæt bigspel wære. þā cwæð hē: Eow is geseald þæt gē witun Godes rices gerýne; and oðrum on bigspellum, þæt hi gesēonde ne gesēon, and gehýrende ne ongyton.

¹ MS. wæstm.² MS. gescýrede.³ MS. om. ge.

⁴ Cf. John 12. 39, 40: Forþi hi ne mihton gelyfan, forþām Ysajas cwæp eft: Hē āblende hyra ēagan, and áhyrde hyra heortan, þæt hi ne gesēon mid hyra æsagon, and mid hyra heortan ne ongyton, and sýn gecýrrede, and ic hig gehæle.

pāmpē hig gehýraþ.¹ Sôþlice on eornust ic êow secge þæt manega witegan and rihtwise gewilnodon þā þing tō gesêonne þe gē gesêoþ, and hig ne gesāwon, and gehýran þā þing þe gē gehýrað, and hig ne gehýrdon.

MATTHEW 13. 18-23.

Gehýre gē sôþlice þæs sāwendan bigspell. Ælc þāra þe Godes wurd gehýrð, and ne ongyt, þonne cymþ dēoful and berēafað þæt on hys heortan āsāwen is; þæt is se þe wiþ ðone weg āsāwen is. Sôþlice se þe ofer þone stān āsāwen is, þæt is se þe þæt Godes wurd gehýrð, and hrædlice þæt mid blisse onfêhþ; sôþlice hyt næfþ þone wyrtruman on him, ac is hwilwendlic; gewordenre gedrefednesse and êhtnesse for þām wurde, hrædlice hig bēoð geuntrēowsode. Sôþlice þæt þe āsāwen is on þornum, þæt is se þe þæt wurd gehýrð, and þonne eornfullness ðisse worulde, and léasung þissa woroldwelena forþrysmiaþ þæt wurd, and hit is bûtan wēastme geworden. Sôþlice þæt þe āsāwen wæs on þæt gōde land, þæt is se þe þæt wurd gehýrð, and ongyt, and þone wēastm bringð, and þonne dēþ, sum hundfealdne, sum sixtifealdne, sum þritifealdne.

MARK 4. 13-20.

Ðā sæde hē him: Gē nyton þis bigspell, and hū mage gē ealle bigspell witan? Se þe sēwð, word hē sēwð. Sôþlice þā synt wið þone weg, þār þæt word is gesāwen; and þonne hī hit gehýrað, sōna cymð Satanas and āfyrð þæt word þe on heora heortan āsāwen ys. And þā synt gelice þe synt ofer þā stānscyllan gesāwen; sōna þænne hī þæt word gehýrað, and þæt mid blisse onfôð; and hī nabbað wyrtruman on him, ac bēoð unstaðolfæste; and syþþan ūpcymð dēofles costnung, and his êhtnys for þām worde. Hī synd on þornum gesāwen þæt synd þā ðe þæt word gehýrað, and of yrmðe and swicdōme woroldwelene, and oðra gewilnunga, þæt word ofþrysmað, and synt bûton wēastme gewordene. And þā ðe gesāwene synt ofer þæt gōde land, þā synd þe þæt word gehýrað and onfôð, and wēastm bringað, sum þritigfealdne, and sum hundfealdne.

LUKE 8. 11-15.

Sôþlice þis is þæt bigspell. þæt sæd ys Godes word. þā ðe synt wið þāne weg, þæt synt þā þe gehýrað; syððan se dēofol cymþ, and ætbrýt þæt word of hyra heortan, þæt hig þurh þone gelēafan hāle ne gewurðað. Ðā ðe synt ofer þāne stān, þā þæt word mid gefēan onfôð; and þā nabbað wyrtruman, forþāmpē hī hwilum gelyfað, and āwācliaþ on þāre costnunge timan. Ðæt sæd þe fēoll on þā ðornas, þæt synt þā ðe gehýraþ, and of carum, and of welum, and of lustum þises² lifes synt forþrysmede, and nānne wēastm ne bringað. þæt fēoll on ðā gōðan eorðan, þæt synt þā ðe, on gōðre and on sēlestre heortan gehýfrende, þæt word healdað, and wēastm on geþylde bringað.

¹ Cf. Luke 10. 23, 24: . . . Æadige synt þā ēagan þe gesêoð þā þing þe gē gesêoð; sôþlice ic êow secge þæt manega witegan and cyningas woldon gesêon þæt gē gesêoþ, and hig hit ne gesāwon; and woldon gehýran þæt gē gehýraþ, and hig hit ne gehýrdon.

² MS. þiss.

[MATTHEW 5. 15.]

... Hi ne sēlað hyra
lēohtfæt, and hit under
cyfe settað, ac ofer can-
delstæf, þæt hit onlihte
eallum þe on þām huse
synt.]

[MATTHEW 10. 26.]

... Nys sōþlice nān
þing dýhle þæt ne wurðe
geswutelod, nē nān dýhle
þing þæt ne wurðe ge-
openod.]

[MATTHEW 25. 29.]

Witodlice sēlcen þāra
þe hæfð man sylp, and
hē hæfð genōh; ðām þe
næfð, þæt hym þincð
þæt hē hæbbe, þæt hym
byð sēþbrōdyn.²]

MATTHEW 13. 31-35.]

Hē rehte him þā gýt
ōper bigspel, þus cweþ-
ende: Heofena rice is
geworden gelic senepes
corne, þæt sēow se man
on hys æcre; þæt is
ealra sēda læst; sōþlice
þonne hit wyrp, hit is
ealra wyrta mæst, and
hit wyrp trēow, swā þæt
heofnan fuhlas cumap
and eardlaþ on his bōg-
um. Hē spræc tō him

MARK 4. 21.]

Hē sēde him: Cwyst
þū, cymð þæt lēohtfæt
þæt hit bēo under byd-
ene āsett, oððe under
bedde? wite gere þæt hit
sý ofer candelstæf āsett.

MARK 4. 22.]

Sōðlice nis nān ðing
behýdd þe ne sý geswut-
elod, nē nis diglegeword-
en ac þæt hit openlice
cume.

MARK 4. 24, 25.]

And hē cwæð tō him:
Warniað hwæt gē ge-
hýran; and on þām ge-
mete þe gē metað ēow
bið gemeten, and ēow
bið geict. þām bið ge-
seald þe hæfð, and þām
þe næfð ēac þæt hē hæfð
him bið sēþbrōden.

MARK 4. 30-34.]

And eft hē cwæð: For
hwām geanlicie wē heof-
ena rice? oððe hwylc-
um bigspelle wiðmete
wē hit? Swā-swā sen-
epes sēd, þonne hit
bið on eorðan gesāwen,
hit is ealra sēda læst
þe on eorðan synt; and
þonne hit āsāwen bið,
hit āstihþ, and bið ealra
wyrta mæst, and hæfð
swā mycele bōgas þæt

LUKE 8. 16.]

Ne oferwrihð nān man
mid fæte his on sēlede
lēohtfæt, oððe under bedd
āsett, ac ofer candelstæf
āsett, þæt sē ingangend-
an lēoht gesēon.¹

LUKE 8. 17.]

Sōðlice nis nān ðing
digle þæt ne sý geswute-
lod, nē behýdd þæt ne
sý cūþ and open.²

LUKE 8. 18.]

Warniað hū gē gehyr-
an; þām byð geseald ðe
hæfð, and swā hwylc
swā næfð, þæt hē wēne
þæt hē hæbbe him byð
āfýrred.⁴

[LUKE 13. 18-21.]

Sōðlice hē cwæp:
Hwām is Godes rice
gelic? and hwām wēne
ic þæt hit bēo gelic?
Hit ys gelic senepes
corne, þæt se man on-
fēng,⁵ and sēow on his
wyrtn; and hit wēox,
and heofenes fuhlas
restun on his bōgum.
And eft hē cwæð:
Hwām wēne ic þæt

¹ Cf. Luke 11. 33: Ne on sēlp nān man his lēohtfæt, and sett on diglum, nē under bydene, ac ofer candelstæf, þæt sē ingāð lēoht gesēon.

² Cf. Luke 12. 2: Sōðlice nis nān þing oferheled þe ne bēo unheled, nē behýdd þæt ne sý witen.

³ Cf. Matt. 13. 12, p. 239.

⁴ Cf. Luke 19. 26: Sōðlice ic secge ēow þæt sēlcum hæbbendum bið geseald; fram þām þe næfð ge þæt þæt hē hæfð him byð āfýrred.

⁵ MS. onfenc.

ôper bigspel, and þus cwæð : Heofena rice is gelic þām beorman þone þæt wif onfēng, and behyðde on þrim gemetum melwes, oð hē wæs eall āhafen. Ealle þās þing se Hælend spræc mid bigspel-

lum tō þām weredum, and nān þing ne spræc hē būtan bigspellum; þæt wære gefylled þæs witegan cwyde : Ic ātýne minne mūþ mid bigspellum; ic bodige digelnesse fram middaneardes gesetednesse.

MATTHEW 8. 18.

Ðā geseah se Hælend myclemenigeoymbūtan hyne, þā hēt hē hig faran ofer þone mūþan.

heofenes fugelaseardian magon under his sceade. And manegum swylcum bigspellum hē spræc tō him, þæt hī mihton gehýran; ne spæc hē nā būtan bigspelle; eall hē his leorningcnihtum āsundron rehte.

MARK 4. 35.

And sǣde him, þonne æfen bið : Uton faran āgēn.

LUKE 8. 22.

Sōðlice anum dæge wæs geworden, þā hē on scyp ēode and his leorningcnihtas. þā cwæp hē tō him: Utun seglian ofer þiane mere. . .

MATTHEW 8. 19-22.

Ðā genēalǣhte him ān bōcere, and cwæp : Lārēow, ic fylige þē swā hwæder swā þū færst. Ðā cwæð se Hælend tō him : Foxas habbað hōlu, and heofenan fuglas nest, sōþlice mannes Sunu næsþ mannes Sunu næsþ hwær hē hys hēafod āhyrde. Ðā cwæð tō him ôper of hys leorningcnihtum : Drihten, ālyfe mē ærest tō farenne and bebyrigean minne fæder. þā cwæð se Hælend tō him : Fylig mē, and læt dēade bebyrigean hyra dēadan.

þām ðe æt hām synt. Ðā cwæp se Hælend him tō : Nān man þe hys hand āsett on hys sulh, and onbæc besyhð, nys andfenge Godes rice.

LUKE 9. 57-62.

Ðā hī fērdon on wege, sum him tō cwæð : Ic fylige þē swā hwyder swā þū færst. Ðā cwæp se Hælend : Foxas habbað hōlu, and heofones fuglas nest¹; sōðlice mannes Sunu næsþ hwær hē hys hēafod āhyrde. Ðā cwæp hē tō ôðrum : Fyllig mē. Ðā cwæp hē : Drihten, ālyf mē æryst bebyrigean minne fæder. Ðā cwæp se Hælend : Læt þā dēadan² byrgan hyra dēadan; gā ðū and boda Godes rice. Ðā cwæð ôðer : Ic fylige þē, Drihten, ac læt mē æryst hit cýpan

MATTHEW 8. 23-27.

And hē āstāh on scyp, and hys leorningcnihtas hym fyllgdon. Ðā wearð mycel styrung geworden on þære sǣ, swā þæt þæt scyp wearð ofergoten mid ýpum; and witodlice hē slēp. And

MARK 4. 36-41.

And, þā³ menigu forlētende,⁴ hī onfēngon hine swā hē on scipe wæs; and ôpre scipu wæron mid him. And þā wæs mycel ýst windes geworden, and ýpa hē āwearp on þæt scyp,

LUKE 8. 22-25.

. . . And hig seglydan þā. þā hig rēowon, þā slēp hē. Ðā cōm wind ýst, and hig forhtodon. þā genēalǣhton hig him tō, and cwædon : Hlāford, wē forwurðað. Ðā ārās hē, and brēade

¹ MS. nestþ.² MS. dead.³ MS. þas.⁴ MS. forlætan.

hig genēalæhton, and
hy āwehton hyne, þus
cweðende: Drihten,
hæle ūs; wē mōton for-
wurpan. Ðā cwæð hē
tō him: Tō hwi synt gē
forhte, gē lytles gelēaf-
an? Ðā ārās hē, and
bebēad þām winde and
þære sǣ, and þær wearð
geworden mycel smylt-
ness. Gewisslice þā
men wundrodun, and
þus cwædon: Hwæt is
ðes, þæt windas and sǣ
him hyrsumiað?

þæt hit gefylled wæs.
And hē wæs on scipe,
ofer bolster slāpende.
And hi āwehton hine,
and cwædon: Ne be-
limpð tō þē þæt wē for-
wurpað? And hē ārās,
and þām winde bebēad,
and cwæð tō ðære sǣ:
Suwa, and gestille. And
se wind geawác þā, and
wearð mycel smyltnes.
And hē sǣde him: Hwi
synt gē forhte? gýt gē

nabbað gelēafan? And hi micclum ege him on-
drēdon, and cwædon ælc tō oðrum: Hwæt, wēnst þū,
hwæt is ðes, þæt him wyndas and ¹ sǣ hyrsumiað.

þæne wind and þæs
wæteres hrēohnesse; ðā
geawác se wind, and
wearð mycel smyltnes.
Ðā cwæp se Hælend:
Hwār is eower gelēafa?
þā adrēdon hig and
wundredon, and be-
twux him cwædon:
Wēnst þū hwæt is þes,
þæt hē bebyt ge windum
ge sǣ, and hig him hyr-
sumiað?

MATTHEW 8. 28-34.

þā se Hælend cōm
ofer þone muþan on
Geraseniscra rice, þā
urnon him tōgēnestwēg-
en þe hæfdon deofol-
sēcnesse, of byrgenum
ūt gangende. þā wæron
swiðe rēpe, swā þæt
nān man ne mihte faran
purh þone weg. And

MARK 5. 1-21.

Ðā cōmon hi ofer
þære sǣs muþan on þæt
rice Hlerasenorum. And
him of scipe gangend-
um, him sōna āgēn
arn ān man of þām byrg-
enum on unclænnum
gāste, se hæfde on byrg-
enum scræf, and hine
nān man mid racentēag-
um ne mihte gebindan;

LUKE 8. 26-40.

Ðā rēowon hig tō
Gerasenorum rice, þæt
is foran ongēn Galileam.
þā hē tō lande cōm,
him āgēn arn sum man
se hæfde deofolsēc-
nesse lange tide, and
næs mid nānon rēafe
gescrydd, and ne mihte
on hūse gewunian, ac
on byrgenum. þā hē

forþām hē oft mid fōtcopsum and racentēagum
gebunden tōslāt þā racentēaga,² and þā fōtcoppas tōbræc, and hine
nān man gewyldan ne mihte. And symle, dæges and nihtes, hē
wæs on byrgenum and on muntum, hrymende, and hine sylfne mid
stānum ceorfende. Sōðlice ðā hē þone Hælend feorran geseah, hē arn,

and hine gebæd, and
mycelre stemne hrym-
ende, and þus cwæp:³
Ēalā mǣra Hælend,
Godes Sunu, hwæt is
mē and þē? Ic hālsige
þē ðurh God þæt þū mē
ne prēage. þā cwæð

se Hælend: Ēalā unclænna gāst, gā of ðysum men.
Ðā āhsode hē hyne: Hwæt is þin nama? þā cwæð
hē: Min nama is legio, forþām wē manega synt.

geseah þæne Hælend,
hē āstrehte hyne tōforan
him, and cwæp mycelre
stefne hrymende: Hwæt
is mē and þē, lā Hæl-
end, þæs hēhstan Godes
Sunu? Ic hālsige þē
þæt þū ne ðrēage mē.
þā bead hē þām un-
clænna gāste þæt hē of

¹ MS. om. wyndas and.² MS. raceteaga.³ MS. cw.

ſām men fērde. Sōþlice lange tide hē hine gegrāp, and hē wæs mid racentēagum gebunden and mid fōtcopsum gehealden, and, tōborstenum bendum, hē wæs fram dēofle on wēsten gelædd. Ðā āhsode se Hælend hine: Hwæt is þin nama? þā cwæð hē: Legio, þæt is on ūre ge-þeode, Ēored; forþāmpa manega dēoflu on hyne ēodun. þā bādon hig hine þæt hē him ne bude þæt hi on grund ne beascuton.

sōþliceunfeorrānswyňa heord manegra man-na læawliende. þā dēofla sōðlice hyne bādon, þus cweþende: Gyf þū ūs ūtādrifst, āsende ūs on þās swina heorde. Ðā cwæð hē tō hym: Farap. And hig þa ūt-gangende fērdon on þā swin; and þærrihte fērde eall seo heord myc-lum onrāse niwel on þā sē, and hig wurdon dēade on þām wætere. Ðāhyrdas witodliceflug-on, and cōmun on þā ceastre, and cýddon ealle þās þing, and be þām þe ʒā dēofulsēc-nyssa hæfdon. Ðā ēode eall sēo ceasterwaru tō-gēanes þām Hælande; and þā-þā hig hyne ge-sāwun, þā bādon hig hyne þæt hē fērde fram heora gemærum.

hāles mōdes; and hi him ondrēdon. And hi rehton him þā ʒe hit gesāwon hū hit gedōn wæs be þām ʒe dēofolsēcnesse hæfde, and be þām swýnum. And hi bādon þæt hē of hyra gemærum fōre. þā hē on scip ēode, hine ongan biddan se ʒe ār mid dēofle gedreht wæs þæt hē mid him wære. Him þā se Hælend ne getiðode, ac hē sāde him: Gā tō þinum hūse tō þinum hiwum, and cýð him hū mycel Drihten gedyde, and hē gemiltsode þē. And hē ʒā fērde, and ongan bodigean on Decapolim hū fela se Hælend him dyde; and hig ealle þæs wun-

And hē hine swýðe bæd þæt hē hine of þām rice ne dyde. þār wæs embe þone munt mycel swýňa heord læsgende. And þā unclāenan gāstas hyne bādon, and cwæð-on: Send ūs on þās swýn, þæt wē on¹ hi gegān. And þā lyfde se Hælend sōna. And ʒā ēodon þā unclāenan gāstas on þā swýn, and on myclum hryre sēo heord wearð on sē be-sceofen, twā þūsendo, and wurdon ādruncene on ʒære sē. Sōþlice þā ʒe hi hēoldon flugon, and cýddon on þære ceastre and on lande; and hi ūtēodon, þæt hi gesāwon hwæt þāgedōn wære. And hi cōmon tō þām Hælande, and hi gesāwon þone ʒe mid dēofle gedreht wæs, gescrýdne sittan, and²

And þār wæs mycel heord swýňa on þām munte læslendra; þā bādon hy þæt hē lyfde him on þā gān. þā lyfde hē him. þā ēodon hig of þām men on þā swýn; þā fērde sēo heord mycelum rāse on ʒæne mere, and wearð þār ādruncen. þā ʒā hyrdas þæt gesāwon, þā flugon hig, and cýddon on þā ceastre and on tūnum. þā ēodon hig ūt, þæt hig gesāwon þæt ʒār ge-worden wæs. þā cōmon hig tō þām Hælande; þā fundon hig ʒæne man ʒe dēofol of ēode, gescrýddne and hālum mōde, sēt his fōtum; and hig ādrēdon him. Ðā cýddon him þā ʒe gesāwon, hū hē wæs hāl geworden of ʒām ēorede. þā bæd hine eall menego þæs rices Gerasenorum þæt hē fram him gewite, for-þām hig mycelum ege gehæfte wærun. Ðā wende hē on scype āgēn. þā bæd hyne se man ʒe se dēofol of ēode þæt hē mid him wunede. þā forlēt se Hælend hyne, and cwæð tō him: Wend tō þin-

¹ MS. om. on.² MS. om. and.

MATTHEW 9. 1.

Ða ástáh hē on scyp,
and oferseglode, and
cóm on his cæstre.

dredon. And þa se Hæl-
end eft on scype fērde
ofer þone mūpan, him
cóm tō mycel menigu,
and wæs ymbe þa sǣ.

um hūse, and cȳð hū
mycel þē God gedōn
hæft. Ða fērde hē intō
eall ȳa ceastre, and cȳðde
hū mycel se Hǣlend
him gedōn hæfde. Sōð-
menegeo hine onfēng;

lice wæs geworden, þa se Hǣlend āgēn cōm, sēo
ealle hig gebidon his.

MATTHEW 9. 10-17.

And hyt wæs geword-
en, þa hē sǣt innan
hūse, þa cōmun manega
mānfulle and synfulle,
and sǣton mid þām
Hǣlende and hys leorn-
ingcnyhtum. Ða þa sun-
dorhālgan þæt gesǣw-
on, þa cwædon hig tō
hys leorningcnyhtum:
Hwi yt¹ ēower lārēow
mid mānfullum and
synfullum? And se
Hǣlend cwæð, þis ge-
hȳrende: Nys hālum
lāces nān þearf, ac sēo-
cum. Gāð sōðlice, and
leornigeaþ hwæt is:
Ic wylle mildheortnesse,
næs onsægdnesse; sōþ-
lice ne cōm ic rihtwise
tō gecigeanne, ac þa
synnfullan. þa genēa-
lǣhton Iohannes leorn-
ingcnihtas tō hym,
and þuss cwædon: Hwi
fæste wē and þa sundor-
hālgan gelōmlice, sōþ-
lice pine leorningcniht-
as ne fæstað? And se
Hǣlend cwæð tō him:
Cweþe gē, sceolan ȳæs
brȳdguman cnihtas
wēpan þa-hwile-þe se
brȳdguma mid hym

MARK 2. 15-22.

And hit gewearð, þa
hē sǣt on his hūse, þæt
manega mānfulle sǣton
mid þām Hǣlende and
his leorningcnihtum;
sōðlice manega þa ȳe
him fylligdon wǣron
bōceras and Farisel;
and cwædon: Witod-
lice hē ytt mid mānful-
lum and synfullum; and
hi cwædon tō his leorn-
ingcnihtum: Hwi ytt
ēower lārēow and drinc-
eð mid mānfullum and syn-
fullum? þa sē Hǣlend
þis gehȳrde, hē sǣde
him: Ne bepurfon nā
ȳā hālan lāces, ac ȳa þe
untrume synt; ne cōm
ic nā þæt ic clypode
rihtwise, ac synfulle.
And þa wǣron Iohannes
leorningcnihtas and
Pharisel fæstende; and
þa cōmon hi, and sǣdon
him: Hwi fæstað Io-
hannes leorningcnihtas
and Phariseorum, and
pine ne fæstað? Ða
cwæp² se Hǣlend:
Cweþe gē, sceolan þæs
brȳdguman cnihtas fæst-
an swā lange swā se
brȳdguma mid him is?

LUKE 5. 29-38.

And Leui dyde hym
mycelne gebēorcscepe on
his hūse; and þar wæs
mycel menegeo mān-
fulra and oðerra þe mid
him sǣton. þa murc-
nodon þa Farisel and
þa bōceras, and cwædon
tō hys leorningcnihtum:
Hwi ete gē and drinc-
eð mid mānfullum and syn-
fullum? Ða andswar-
ude se Hǣlend and
cwæp tō him: Ne be-
purfon lāces þa ȳe hāle
synd, ac þa ȳe unhǣlpe
habbaþ; ne cōm ic
rihtwise clyplan, ac
synfulle, on dǣdbōte.
Ða cwædon hig tō him:
Hwi fæstað Iohannes
leorningcnihtas gelōm-
lice, and hālsunga dōð,
and eall-swā Farisea,
and pine etað and drinc-
eð? þa cwæð he:
Cwyst³ þū, magon þæs
brȳdguman bearn fæstan
swā lange swā se brȳd-
guma myd him ys? Sōþ-
lice þa dagas cumaþ
þonne se brȳdguma
him byð āfyrred; þonne
fæstað hig on þām dag-
um. þa sǣde hē him

¹ MS. ys.² MS. cū.³ MS. cwystuþu.

byð? Sôðlice þā dagas cumað þæt se brýdguma byð áfyrred fram him, and þonne on ðām dagum hig fæstað. Ne deþ witodlice nān man niwes clāðes scyp on eald rēaf; hē tōbrycð hys stede on þām rēafe, and se slite biþ þē wyrse. Nē hig ne dōð niwe win on ealde bytta; gyf hi dōð, þā bytta beoþ tōbrocene, and þæt win āgoten, and þā bytta forwurðað; ac hig dōð niwe win on niwe bytta, and ægðer byþ gehealden.

MATTHEW 9. 18-21.

Ðā þās þing tō him spræc, þā genēalǣhte ān ealdor, and geēaþmēdde hyne tō him, þus cweðende: Drihten, min dohtor is deað; ac cum, and sete þine hand uppān hig, and hēo lyfað. And se

Hǣlend ārās and fyligde hym, and hys leorningcnihtas. And þā ān wif, þe polode blōdryne twelf gēar,

genēalǣhte wiðǣftan, and æthrān hys rēafes fnæd. Hēo cwæð sôðlice on hyre mōde: For ān ic beo hāl, gyf ic hys rēafes æthrine.

Hǣlende gehyrde, hēo cōm wiðǣftan þā menigu, and his rēaf æthrān. Sôðlice hēo cwæð:

Ne magon hi fæstan swā lange tide swā hi ðone brýdguman mid him habbað; sôðlice þā dagas cumað þonne se brýdguma him bið fram áfyrred, and þonne hi fæstað on þām dagum. Nān man ne siwap niwne scyp tō ealdum rēafe; elles hē áfyrð þone niwan scyp of þām ealdan rēafe, and biþ mære slite. And nān man ne deþ niwe win on ealde bytta; elles þæt win tōbrycð þā bytta, and þæt win bið āgoten, and þā bytta forwurðað; ac niwe win sceal beon gedōn on niwe bytta, þonne beoð bütū gehealden.

MARK 5. 22-29.

And ðā cōm sum of hēahgesamnungum, Iairus hātte; and þā hē hyne geseah, hē āstrehte hine tō his fōtum, and hine swýðe bæd; and hē cwæð: Min dohtor is on ytemestum siðe; cum, and sete þine hand ofer hi, þæt hēo hāl sý, and lybbe. Ðā fērde hē mid him, and him fyligde mycel menigeo, and þrungeon hine. And þā þæt wif ðe on blōdryne twelf winter wæs, and fram manegum lǣcum fela þinga polode, and dæalde eall þæt hēo āhte, and hit nāht ne fremode, ac wæs þē wyrse, þā hēo be ðām Hǣlende gehyrde, hēo

LUKE 8. 41-44.

And þā cōm ān man, þæs nama wæs Iairus, se wæs þære gesamnunge ealdor; ðā feoll hē tō þæs Hǣlendes fōtum, and bæd hyne þæt hē fērde tō hys hūse, forþām hē hæfde āne dohtor nēan twelf-wintre, and seo forðfērde. Þā gebyrede hyt, þā hē fērde, of ðām menegum hē wæs ofprungēn. Ðā wæs sum wif on blōdryne twelf gēar, seo forðælde on lǣcas eall þæt hēo āhte, and ne mihte þeah of ænegum beon gehǣlyd; ðā genēalǣhte hēo wiðǣftan, and æthrān hys rēafes fnæd; ðā ætstōd sōna þæs blōdes rýne.

¹ MS. hylp.

Gif ic furþon his rēafes æthrine, ic bēo hāl. And þā sōna wearð hyre blōdes ryne ādrūwod, and hēo on hire gefrēdde þæt hēo of þām wite gehæled wæs.

MARK 5. 30-33.

And þā se Hælend oncnēow on him silfum þæt him mægen of ēode, hē cwæð, bewend tō þære menigu: Hwā æthrān mines rēafes? þā cwædon his leorningnihtas: þū gesyxt þās menigu þē ðringende, and þū cwyst: Hwā æthrān mē? And þā beseah hē hine, þæt hē gesāwe þāne ðe þæt dyde. Ðæt² wif þā, ondrædende and forhtigende, cōm and āstrehte hi beforan him, and sæde him eall þæt riht.

LUKE 8. 45-47.

þā cwæð se Hælend: Hwæt is sē ðe mē æthrān? Ðā hig ealle æt-sōcon, þā cwæð Petrus and þā ðe mid him wæron: Æalā Hlāford, þās menegeo þē ðringað and geswencað, and þū segst: Hwā¹ æthrān mē? þā cwæp hē: Sum mē æthrān; ic wiste þæt mægen of mē ēode. Ðā þæt wif geseah þæt hit him næs dyrne, hēo cōm forht, and āstrehte hig tō his fōtum, and geswutulude beforan eallum folce for hwylcum

þinge hēo hine⁴ æthrān, and hū hēo wearð sōna hāl.

MATTHEW 9. 22.

And se Hælend bewende hyne, and hig geseah, and cwæð: Gelyf, dohtor; þin gelēafa þē gehælede. And þæt wif wæs gehæled on þære tide.

MARK 5. 34-36.

þā cwæð se Hælend: Dohtor, þin gelēafa þē hāle gedyde; gā þē on sibbe, and bēo of ðisum hāl. Him þā gýt sprecendum, hi cōmon fram þām hēahgesamnungum, and cwædon: Ðin dohtor is dēad; hwi drecst þū leng þone lārēow? þā hē gehyrde þæt word, þā cwæð se Hælend: Ne ondræd þū ðē, gelyf for ān.

LUKE 8. 48-50.

þā cwæð hē tō hyre: Dohtor, þin gelēafa þē hāle gedyde; gā nū on sybbe. Him þā gýt specendum, þā cōm sum man tō þære gesamnunges ealdre, and cwæð tō him: Ne drece þū hyne. þā se Hælend þæt word gehyrde, hē andswarude þæs mæd-

enes fæder: Ne ondræd þū ðē; gelyf witodlice,⁴ and hēo bið hāl.

MATTHEW 9. 23-26.

And þā se Hælend cōm intō þæs ealdres healle, and geseah hwistleras and hlýdende menigeo, hē cwæp: Gāð heonun; nys þys mæden dēad, sōþlice ac hēo slæpð. And hig tældon hyne. And þā hē þā menigeo

MARK 5. 37-43.

And hē ne lēt him ænigne fyligean būton Petrum, and Iacobum, and Iohannem, Iacobes brōðor. And hi cōmon on þæs hēahealdres hūs; and hē geseah mycel gehlýd, wēpende and géomriende. And þā hē inēode, hē cwæð:⁶

LUKE 8. 51-56.

And þā-ðā⁵ hē tō þām hūse cōm, ne lēt hē nānne mid him ingān būton Petrum and Iohannem and Iacobum, and þæs mædenes fæder and hyre mōdor. þā wēopon hig ealle, and hēofodon hi; ðā cwæp hē: Ne wēpe gē; sōþlice

¹ MS. hwa hwa.

² MS. ðat.

³ MS. hit.

⁴ MS. wotodlice.

⁵ MS. þa ðe.

⁶ MS. cū.

ūtādrāf, hē ēode¹ in, Hwi synd gē gedrēfede, and nam hyre hand; and wēpað? nis þis and þæt mæden ārās. mæden nā dēad, ac hēo slæpð. Ðā tældon hi And þes hlisa sprang ofer eall þæt land. hine. Hē þā, eallum utādrifenum, nam Petrum and þæs mædenes mōdor, and þā 7e mid him wæron, and innēodon suwlende þār þæt mæden wæs, and hire hand nam, and cwæp: Thalimtha cuml, þæt is, on 7re geþeode gereht: Mæden, þē ic secge: Āris. And hēo sōna ārās and ēode: sōðlice hēo wæs twelfwintre. And ealle hi wundredon mycelre wundrunge. And hē him pearle bebēad þæt hi hyt nānum men ne sædon. And hē hēt hire etan syllan.

nis þis mæden dēad, ac hēo slæpð. Ðā tældon hig hyne, and wiston þæt hēo dēad wæs. Ðā nam hē hyre hand, and cwæð: Mæden, þē ic secge: Āris. þā gehwearf hyre gāst āgēn, and hēo sōna ārās; and hē hēt hyre syllan etan. Ðā wundredon hyre māgas; þā bēad hē þām þæt hi hit nānum men ne sædon þæt þār gedēn wæs.

MATTHEW 18. 54-58.

And þā hē cōm tō his earde, hē lārde hig on hyra gesamnungum, swā þæt hig wundredon, and cwædon: Hwanon ys þysum þes wiśdōm and þis mægen? Witodlice þes ys smiþes sunu; hū ne hātte hys mōdor Maria, and hys brōþru Iacob, and Ioseph, and Simon, and Iudas? and hū ne synt ealle hys swustra mid 7s? hwanon synt þisum ealle þās þing? And hig wæron geuntrȳwsode on him. Ðā sōþlice sæde se Hælend him: Nys nān witega būtan wurðscype, būton on hys earde and on hys hūse. And hē ne worhte þær manega mægena, for hyra ungelēafulnysse.

And hē ne mihte þār ænig mægen wyrcean, būton fēawa untrume, onāsettum his handum, hē gehælde; and hē wundrode for heora ungelēafan. . . .

MATTHEW 9. 35-38.

And se Hælend ymbfor ealle burga and ceastra, lārende on hyra gesomnungum, and bodiende rices gōdspell, and hælende ælce adle

MARK 6. 6.

. . . Hē 7ā lārende⁴ þā castel befærde.

[MARK 6. 34.

. . . Hē geseah mycele menegu, and hē gemilt-

MARK 6. 1-6.

And þā he 7anon ēode, hē færde on his ēðel; and him folgodon his leorningcnihtas. And gewordenum restedæge, hē ongann on gesamnungu lāran; and manege gehȳrdon, and wundrodon on his lāre, and cwædon: Hwanon synd þysum ealle þās 7incg? and hwæt is se wiśdōm þe him geseald is, and swylce mihta þe 7urh his handa gewordene synd? Hū nys 7ys² se smið, Marian sunu, Iacobes brōðor and Iosepes and Iude and³ Simonis? hū ne synt his swustra hēr mid 7s? And þā wurdon hi gedrēfede. þā cwæð se Hælend: Sōðlice nis nān witega būton wurðscipe, būton on his ēðele, and on his mægðe, and on his hūse.

[LUKE 10. 2.

And cwæð tō him: Hēr is mycel rip, and fēawa wyrhtan; biddað þæs ripes hlāford þæt hē sende wyrhtan tō his ripe.]

¹ MS. geode.² MS. om. 7ys.³ MS. om. and.⁴ MS. lārde.

and ælce untrumnesse.¹ sode him, forþā mpe hī wæron swā-swā scēp þe Hē gemiltsude sōþlice nānne hyrde nabbað. . . .]
þære menigeo, þā hē hi geseah; forþān hig wærun gedrehte and licgende, swā-swā scēap þe hyrde nabbað. þā hē sæde hys leorningcnihtun: Witodlice micel rip ys, and fēawa wyrhtyna; biddaþ ðæs ripes hlāford þæt hē sende wyrhtan tō his ripe.

MATTHEW 10. 1, 6,
9-15.

And tōsomne geciggydum hys twelf leorningcnihtun, hē sealde him unclænra gāsta anweald, þæt hig ādryfun hig ūt, and hældun ādle and ælce untrumnyse. . . . Gāð mā tō ðam scēapum ðe forwurdun Israels hiwrædene.² . . . Næbbe gē gold, nē seolfer, nē feoh on ēowrum bigyrdlūm, nē codd on wege, nē twā tunecan, nē gescy, nē gyrde; sōþlice se wyrhta ys wyrpe hys metys. On swā hwylce burh oððe ceastre swā gē ingāð, āhsiað hwā si wyrðe on þære, and wuniaþ ðær oð gē ūtgān. þonne gē ingān sōþlice on þæt hūs, grētað hit, cweðende: Sý syb þisun hūse. And gyf þæt hūs witodlice wyrpe byð, ēower syb cymð ofer hyt; gyf hyt sōðlice

MARK 6. 7-10.

And him twelfe tō geclypode, and āgan hī sendan twām and twām, and him anweald sealde unclænra gāsta; and him bebēad þæt hī nāht on wege ne nāmon būton gyrde āne, nē codd, nē hlāf, nē feoh on heora gyrdlūm, ac gescode mid calcum, and þæt hī mid twām tunecum gescrydde næron. And hē cwæð tō him: Swā hwylc hūs swā gē ingāð, wuniað þar oðþæt gē ūtgān.

LUKE 9. 1-4.

þā clypode hē tōgædere his twelf apostolas, and sealde him mihte and anweald ofer ealle dēofolsēcnessa, and þæt ādla hī gehældon; and hē sende hig tō bodianne Godes rice, and untrume gehælan. Ðā cwæp hē tō him: Ne nyme gē nān þing on wege, nē gyrde, nē codd, nē hlāf, nē feoh, nē gē³ nabbon twā tunecan;⁴ and on swā hwylc hūs swā gē ingāð, wuniað þar oð gē ūtgān.

[LUKE 10. 5, 6.

On swā hwylc hūs swā gē ingāð, cweðaþ æryst: Sib si þisse hiwræddenne; and gyf þar beoð sybbe bearn, resta þar ēower sib; gif hit elles sý, heo sý tō ēow gecyrrred.]

MARK 6. 11.

And swā hwylce swā ēow ne gehýrað, þonne gē þanon ūtgāð āsceacað þæt dūst of ēowrum fōtum, him on gewitnesse.

LUKE 9. 5.

And swā hwylce swā ēow ne onfōð, þonne gē of þære ceastre gāð āsceacað ēower fōta dūst ofer hig on witnesse.⁵

¹ Cf. Matt. 4. 23: And þā befærde se Hæleand ealle Galileam, lærende on hyra gesomnungum; and hē wæs bodiende godspel þæs rices, and hælende ælce ādle and ælce untrymnyse on þām folce.

² Cf. Matt. 15. 24: . . . Ne eom ic āsend būton tō þām scēapum þe forwurdon of Israels hūse. ³ MS. repeats ne ge.

⁴ Cf. Luke 10. 4: Ne bere gē sacc, nē codd, nē gescy. . . .

⁵ Cf. Luke 10. 10-12: On swā hwylce ceastre swā ge ingāð, and hig ne onfōð ēow, gāþ on hyra stræta, and cweðaþ: þæt dūst þæt of ēowre ceastre on ūrum fōtum clifode wē drigeaþ on ēow; . . . ic ēow secge þæt Sodomwaron on þām dæge bið forgyfenlicre þonne þære ceastre.

wyrpe ne byð, ēowur syb byð tō ēow gecyrred. And swā-hwā-swā ēow ne underfēhð, nē ēowre spræca ne gehyrp, þonne gē ūtgān of ðām hūse oððe of ðære ceastre āsceaþ þæt dūst of ēowrum fōtum. Sōþlice ic ēow secge: Ācumenðlicre byð Sodoma lande and Gomorra on dōmes dæg þonne ðære ceastre.

MATTHEW 10. 16.

Nū ic ēow sende swā scēap ge-
mang wulfas. . . .

[LUKE 10. 3.

. . . Nū ic ēow sende swā-swā
lamb betwux wulfas.]

MATTHEW 10. 24.

Nys se leorningcniht
ofer hys lārēow, nē
pēow ofer hys hlāford.

LUKE 6. 40.

Nis se leorningcniht
ofer þone lārēow; ælc
byð fulfremed gif hē is
swylce hys lārēow.

JOHN 13. 16.

Sōþlice ic ēow secge:
Nys se ðeowa furðra
þonne his hlāford, nē
ærenddraca nys mærra
þonne se þe hyne sende.

MATTHEW 10. 17-22.

Warniað ēow sōþlice
fram mannum; hig
syllaþ ēow sōþlice on
gemōtum,² and swingað
ēow on hyra gesom-
nungum; and gē bēoþ
gēlædde tō dēmun and
tō cýningun for mē, to
hyra dōme and pēodun.
þonne belæwþ hig and³
syllað ēow, ne þence gē hū
oððe hwæt gē sprecun;
ēow byð geseald sōþlice
on þære tide hwæt gē
sprecun; ne sýnt gē nā
þe þær spreað, ac
ēowres Fæder Gāst þe
sprycð on ēow. Sōþlice
brōþur sylp hys brōþur
tō dēaðe, and fæder his
sunu, and bearn ārisaþ

[MARK 13. 9-13.

Warniað ēow sylfe;
hī syllað ēow on ge-
peahte, and swingað on
gesamnungum; and gē
standað beforan dēmun
and cýningum for mi-
num naman, him on
gewitnesse on ealle
pēoda. . . . þonne hī syl-
lende ēow lædað,⁴ ne
foresmēage gē hwæt gē
specan, ac specað þæt
ēow on þære tide geseald
bið; ne synd gē nā spec-
ende, ac se Hālg Gāst.
Sōþlice se brōðor þone
brōþor tō dēaðe sylð,
and fæder his sunu;
and þā bearn ārisað
āgēn hyra māgas, and
mid dēaðe hī gewæceað.

[LUKE 21. 12-19.

Ac tōforan eallum
þissum hig nimað ēow,
and ēhtað, and syllað¹
ēow on gesamnunga
and on hyrdnyssa, and
lædaþ ēow tō cýning-
um and tō dēmun for
minum naman. þis
ēow gebyrað on gewit-
nesse. Ne sceole gē on
ēowrum heortum fore-
smēagan hū gē and-
swarian; ic sylle ēow
mūð and wisdōm þām
ne magon ealle ēower
wiðerwinnan wiðstand-
an and wiðcweðan.⁶
Gē bēoð gesealde fram
māgum, and gebrōðrum,
and cūðum, and frēond-
um; and hig ēow tō

¹ MS. syððan.

² Cf. Matt. 24. 9: Ðonne syllað hī ēow on gedrēfednyssa, and ofsleað ēow. . . .

³ MS. om. hig and.

⁴ MS. læpað.

⁶ Cf. Luke 12. 11, 12: þonne hig lædað ēow on gesamnunga, and tō dug-
eðe ealdrum, and tō anwealdum, ne bēo gē embeþencynde hū oððe hwæt gē
specon oððe andswarian; Hālig Gāst ēow lārð on þære tide þā þing þe ēow
specan gebyrað.

ongēn māgas, and tō dēaþe hi fordōþ. And gē bēoþ on hatunge eallum mannum for minum naman; sōðlice se ðe hāl se ðe oð ende þurhwunað.] And gē bēoþ eallum on dēaþe geswencað. And hatunge for minum naman; sōðlice se bið unga for minum naman; and ne forwyrð an¹ locc of ēowrum hēafde; on ēowrum geþylde gē gehealdað ēowre sǣwla.]

MATTHEW 10. 27-32.

Ðæt ic ēow secge on þystrum, secgað hit on lēohte; and þæt gē on ēare gehyrað, bodiaþ uppan hrōfum. Ne ondræde gē þā ðe ēowyrne lichaman ofslēaþ, ne magon hig sōþlice þā sǣwle ofslēan, ac ondrædað mā þone ðe mæg sǣwle and lichaman fordōn on helle. Hū ne becþpað hig twēgen spearwan tō penninge? and ān of ðām ne befylð on eorðan būtan ēowrun Fæder; and sōþlice ealle ēowres hēafdes loccas synt getealde. Ne ondræde gē; gē synt sēlran þonne manega spearwan.⁴ Ælcne eornustlice ðe mē cýþ beforan mannum, ic cýþe hyne beforan minum Fæder ðe on heofenum ys.

mē andet beforan mannum, þone mē andet beforan mannum, þone englum.]

[LUKE 12. 3-8.

Forþāmpa þæt gē secgað on þystrum bēoð on lēohte sǣde; and þæt gē on ēarum spræcun on beddcofum bið on hrōfum bodud. Ic secge ēow, minum frēondum: Ne bēo gē brēgyde fram þām ðe þone lichaman ofslēað, and nabbað syþþan hwæt hig mā dōn. Ic ēow sētwe hwæne gē ondrædon:⁴ Ædrædaþ þone ðe anweald hæfð, sēðan hē ofslýhð, on helle āsendan. þus ic ēow secge: Ædrædað þone. Ne becþpað hig fíf spearwan tō helfinge? and ān nis of þām ofergyten beforan Gode. Ac ealla ēowres hēafdes loccas synt getealde. Ne ādræde gē ēow; gē synt beteran manegum spearwum. Sōðlice ic ēow secge: swā hwylc swā

mannes Sunu andet beforan Godes englum.]

MATTHEW 10. 33.

Se ðe mē wiðsæcð beforan mannum, and ic wiþsace hyne beforan minum Fæder ðe on heofenum ys.

[LUKE 12. 9.

Sē ðe mē wiðsæcð beforan mannum, sē byð wiðsacen beforan Godes englum.⁶]

MATTHEW 10. 34-36.

Ne wēne ge þæt ic cōme sybbe on eorþan tō sendanne; ne cōm ic sybbe tō sendanne, ac swurd. Ic com sōþlice mann āsyndrian ongēn hys fæder, and dohtur ongēn hyre mōdur, and snore ongēn hyre swegre; and mannes fynd hys gehūsan.

on hyre mōdor; swegr on hyre snore, and snoru on hyre swegere.

LUKE 12. 51-53.

Wēne gē⁶ forþāmpa ic cōm sybbe on eorþan sendan? ne secge ic ēow, ac tōdāl. Heononforð bēoð fife on ānum hūse tōdǣlede: þrý on twēgen, and twēgen on þrý. Bēoð tōdǣlede, fæder on sunu, and sunu on his fæder; mōdor on dohtor, and dohtor

¹ MS. a.² MS. om. ðe.³ MS. ondredon.⁴ MS. spearnan.⁵ See also p. 261.⁶ MS. om. wene ge.

MATTHEW 10. 37.

Se Hælend cwæð tō hys leorning-
cnihtum: Se þe lufað fæder oððe
mōdor mā þonne mē, nys hē mē
wyrpe; and se ðe lufað sunu oððe
dohtor swyppur þonne mē, nys hē mē
wyrpe.

LUKE 14. 26.

Gyf hwā tō mē cymð, and ne hatað
his fæder and mōder and wif and
bearn and brōþru and swustra, and
þænne gyt his sǣwle, ne mæg hē beon
min leorningcniht.

MATTHEW 10. 40.

Se þe ēow underfēhþ,
hē underfēhð mē; and
se ðe mē underfēhþ, hē
underfēhð þone þe mē
sende.

[LUKE 10. 16.

Mē gehyrð se ðe ēow
gehyrð, and mē ofer-
hogaþ se ðe ēow ofer-
hogað; se þe mē ofer-
hogað, hē oferhogað
þæne þe mē sende.]

[JOHN 13. 20.

Sð ic ēow secge. Se
ðe underfēhð þæne þe
ic sende underfēhþ mē;
se þe underfēhþ mē
underfēhþ ðæne ðe mē
sende.]

MATTHEW 10. 42.

And swā hwylc swā sylþ āne
drinc cealdes wāteres ānum þyssa
lytylra manna on leorningcnihtes
naman, sōþ ic secge ēow: Ne āmyrð
hē hys mēde.

[MARK 9. 41.

Sōðlice se ðe sylð drinc ēow cālic
fulne wāteres on minum naman, for-
þām gē Cristes synt, ic ēow sōþ secge:
Ne forlyst hē his mēde.]

MARK 6. 12, 13.

And ūtgangende hī bodedon þæt
hī dædbōte dydon. And hī manega
dēofolsēcnessa ūtādrifon, and man-
ega untrume mid ele smyredon, and gehældon.

LUKE 9. 6.

Ðā fērdon hīg þurh þā burhga,
bodiende and æghwār hælende.

MATTHEW 14. 1, 2.

On þære tide gehyrde
Herodes, se fēorþan dǣles rica,
þæs Hælandes hlisan; and þā
sǣde hē his cnihtum:
þes is Iohannes se Ful-
luhtere, þe ic behēaf-
dode; hē ārās of dēape,
and forþān synd þās
wundru gefremode on
him.

MARK 6. 14-16.

And þā gehyrde Her-
odes se cyng þæt (sōþ-
lice his nama wæs swu-
tol geworden), and hē
cwæð: Witodlice Io-
hannes se Fulluhtere of
dēaðe ārās, and on him
synd forþām mægenu
geworht. Sume cwæð-
on: Hē is Elias; sume
cwædon: Hē is witega,
swylce ān of þām wite-
gum. Ðā Herodes þæt gehyrde, hē cwæp: Se
Iohannes þe ic behēafdode, sē ārās of dēape.

LUKE 9. 7-9.

þā gehyrde Herodes,
se fēorþan dǣles rica,
ealle þā ðing þe be him
wærun gewordene; ðā
twynude him, forþāmp
sume sǣdon þæt Io-
hannes of dēaðe ārās;
sume sǣdon þæt Hellas
setwde; sume sǣdon:
Eald witega ārās. Ðā
cwæp Herodes: Iohan-
nem ic behēafdode;
hwæt is þes be þām ic
pilc gehyre? Ðāsmēade
hē þæt hē hine gesāwe.

MATTHEW 14. 6-12.

Ðā on Herodes gebyrddæge tumbude þære Herodiadiscan dohtur beforan him, and hit licode Herode. þā behēt hē mid āpe hyre tō sylenne swā-hwæt-swā hēo hyne bāde. Ðā cwæð hēo, fram hyre mēder gemyn-god: Syle mē on ānum discē Iohannes hēafod þæs Fulluhteres. Ðā wæs se cyning geunrēt for þām āpe, and for þām þe him sēton mid; and hē āsende þā, and behēafdode Iohannem on þām cwerterne. And man brōhte þā his hēafod on ānum discē, and sealde þām mædene, and þæt mæden hyre mēder. And þā genēalshton his leorningcnihtas, and nāmon hys lichaman, and bebyrgdon hyne, and cōmon and cyddon hyt þām Hælende.

incg geunrēt for þām āpe, and for þām þe him mid sēton; nolde þeah hi geunrētan, ac sende ænne cwellere, and bebēad þæt man his hēafod on ānum discē brōhte. And hē hine þā on cwerterne behēafdode, and his hēafod on discē brōhte, and hit sealde þām mædene, and þæt mæden hit sealde hire mēder. Ðā his cnihtas þæt gehyrdon, hi cōmon, and his lic nāmon, and hine on byrgene lēdon.

MARK 6. 30, 31.

Sōðlice þā ðā apostolas tōgædere cōmon, hi cyddon þām Hælende eall þæt hi dydon and hi lērdon. And hē sæde him: Cumað and uton gān onsundron on wēste stōwe, and ūs hwōn restan. Sōðlice manega wæron þe cōmon and āgen hwyrfdon; and fyrst næfdon þæt hi sēton.

MARK 6. 21-29.

þā se dæg cōm Herodes gebyrddæge, hē gegearwode mycele feorme his ealdormannum and þām fyrrestum on Galilea. And þā-ðā þære Herodiadiscan dohtor innēode and tumbode, hit licode Herode and eallum þām þe him mid sēton; se cing cwæð þā tō ðām mædene: Bide mē swā-hwæt-swā þū wylle, and ic þē sylle. And hē swōr hire: Sōðes ic þē sylle swā-hwæt-swā þū mē bitst, þeah þū wylle healf min rice. Ðā hēo ūtēode, hēo cwæð tō hyre mēder: Hwæs bidde ic? þā cwæp hēo: Iohannes hēafod þæs Fulluhteres. Sōna þā hēo mid ofste inn tō þām cininge ēode, hēo bād, and þus cwæð: Ic wylle þæt ðū mē hrædlice on ānum discē sylle Iohannes hēafod. þā wearð se cin-

LUKE 9. 10.

þā cyddun him ðā apostolas swā-hwæt-swā hig dydon. . . .

MATTHEW 14. 13-21.

And, on scyp stigende, hi fóron þæt gehyrde, þā fērde hē þanon wēste stōwe. And onsundron on ānum scype; and þā þā gangendan mænigeo þæt gehyrdon, hig fyligdon him of þām burgum. And þā

MARK 6. 32-44.

And, on scyp stigende, hi fóron onsundran on wēste stōwe. And gesāwon hi farende, and hi gecnēowon manega, and, gangende of þām burgum, pyder urnon, and him cōmon.

LUKE 9. 10-17.

Ðā nam hē hig, and fērde on sundron on wēste stōwe, sēo is Bethesda. Ðā ðā men-ego þæt wiston, þā flidon hig him. þā onfēng hē hig, and spæc tō him be Godes rice; and þā hē gehælde

JOHN 6. 1-13.

Æfter pyson fór se Hælend ofer þā Galileiscan sǣ, sēo is Tiberiadis. And him fylide mycel folc, for þāmppe hig gesāwon þā tǣcna þe hē worhte on þām þeode. Wiltodlice

hē þanon fērde, hē
geseah mycele mæn-
lgu, and hē him
gemiltsode, and
gehælde þā un-
truman. Sōðlice
þā hyt wæs æfen
geworden, him tō
genēalǣhton hys
leorningcnihtas,
and him tō cwæd-
don: Ðeos stōw
ys wēste, and tima
is forþgān; for-
lǣt þās mænegeo,
þæt hi faron intō
þās burga, and
him mete biċgean.
þā cwæð se Hǣl-
end tō him: Nab-
bað hi nēode tō
farene; sylle gē
him etan. þā and-
swarodun hig: Sylle
gē him etan. Wē
nabbað hēr
būton fif hlāfas
and twēgen fixas.
þā cwæð se Hǣl-
end: Bringaþ mē
hider þā. And þā
hē hēt þa menegu
ofer þæt gars hi
sittan, and hē nam
þā fif hlāfas and
twēgen fixas, and
beseah on þone
heofon, and, blē-
stende, bræc þā
hlāfas, and sealde
his leorningcniht-
um, and hi þām
folce. And hi
sæton, hundredon
sæton ealle, and
wæron gefyllde.
And hi nāmon þā
lāfa twelf wyllan
fulle þæra gebryt-
sena. Sōþlice þæra

And þā se Hǣl-
end ðanon eode,
hē geseah mycele
menegu; and hē
gemiltsode him,
forþāmpa hi wær-
on swā-swā scēp
þe nāne hyrde
nabbað; and hē
ongan hi fela lǣr-
an. And þā hit
mycel ylding wæs,
his leorningcniht-
as him tō cōmon,
and cwædon: þeos
stōw is wēste, and
tima is forþgān;
forlǣt þās mene-
gu, þæt hi faran
on gehende tūnas,
and him mete
biċgan, þæt hi
etan. þā cwæð hē:
Sylle gē him etan.
Ðā cwædon hi:
Uton gān and mid
twām hundred
penegon hlāfas
biċgan, and wē
him etan syllað.
Ðā cwæð hē: Hū
fela hlāfa hæbbe
gē? gāð and lōclað.
And þā hi wiston,
hi cwædon: Fif
hlāfas, and twēg-
en fixas. And þā
bebēad se Hǣlend
þæt ðæt folc sǣte
ofer þæt grēne
hig; and hi þā
sæton, hundredon
and fiftigon. And
fif hlāfum and
twām fixum on-
fangenum, hē on
heofon lōcode,
and hi blētsode,

þe lācnunga be-
porftun. þā gewāt
se dæg forð, and
hig twelfe him ge-
nēalǣhton, and
sædon him: Lǣt
þās menego, þæt
hig farun on þās
castelu and on
þās tūnas þe hēr
ābūtan synt, and
him mete findon,
forþāmpa wē synt
hēr on wēstere
stōwe. Ðā cwæð
hē tō him: Sylle
gē him etan. Ðā
cwædon hig: Wē
nabbað būton fif
hlāfas and twēgen
fixas, būton wē
gān and ūs mete
biċgon and eallum
þissum werede.
þār wæron nēah
fif þūsenda wera.
Ðā cwæð hē tō
his leorningcniht-
un: Dōþ þæt
hig sitton þurh
gebēorscypas fife-
gum; and hig swā
dydon, and hi
ealle sæton. Ðā
nam hē þā fif
hlāfas and þā twēg-
en fixas, and on
þone heofon be-
seah, and blētsode
hig, and bræc, and
dæalde his leorn-
ingcnihtum, and
hig āsetton hig
beforan þām men-
egum. þā sæton
hig ealle, and
wurdon gefyllde;
and man nam þā

se Hǣlend āstāh
on ānne munt,
and sæt þār mid
his leorningcniht-
um. Hīt wæs ge-
hende ēastron, Iu-
dea frēolsdæge.
Ða se Hǣlend his
ēagan ūpāhōf, and
geseah þæt micel
folc cōm tō him,
hē cwæð to Phil-
ippe: Hwær biċge
wē hlāfas, þæt þās
eton? þæt hē
cwæp, his fand-
gende; he wiste
hwæt hē dōn wol-
de. Ðā andwurde
him Philippus and
cwæp: Nabbað hi
genōh on twēgera
hundred penega
wurpe hlāfas, þæt
ælc sumne dæl
nyme. Ðā and-
wyrde him ān
his leorningcnihta,
Andreas, Simon
broþur Petres:
Hēr is ān cnapa
þe hæfþ fif ber-
ene hlāfas and
twēgen fixas; ac
hwæt synt þā þing
betwux swā man-
egum mannum?
Ðā cwæð se Hǣl-
end: Dōð þæt þās
men sitton. On
þære stōwe wæs
mycel gers; ðær
sæton þā, swylce
fif þūsendo man-
na. Se Hǣlend
nam þā hlāfas,
and pancwurðlice
dyde, and hig tō-

etendra getæl and þā hlāfas gebrotu þe þār be- dælde þām sit-
wæs fif þūsenda bræc, and sealde lifon, twelf cýpan tendum, and eall-
wera, bûtan wif- his leorningcniht- fulle. swā of þām fixum,
um and cildum. um, ðæt hi tōfor- swā mycel swā hig
an him æsetton; woldon. Ðā hig fulle wæron, þā cwæð
and twēgen fixas him eallon dælde. hē tō his leorningcnihton: Gaderiaþ
And hi æton þā ealle, and gefyllede þā brytsena þe þār tō lāfe wæron, þæt
wurdon. And hi nāmon þāra hlāfa hig ne losigeon. Hig gegaderedon,
and fixa lāfa twelf willan fulle. Sōð- and fyldon twelf wyllgeon fulle þēra
lice fif þūsend manna þāra etendra brytsena, of þām þe þā læfdon þe of
wæron. þām fif berenan hlāfon æton.

MATTHEW 14. 22, 23.

And þā sōna hēt se Hælend his leorningcnihtas on scyp æstigan, and tōforan him faran ofer þone mūpan, oðþæt hē þā menegu forlēte. And þā hē hig forlæten hæfde, hē ēode on þone munt, and hyne þær āna gebæd. . . .

MARK 6. 45, 46.

Ðā sōna hē nýdde his leorningcnihtas on scyp stigan, þæt hig him beforan fōron ofer þæne mūpan tō Bethsaida, oþ hē þæt folc forlēte. And þā hē hi forlēt, hē fērde on þone munt, and hine āna þār gebæd.

MATTHEW 14. 23-33.

. . . Sōþlice þā hyt æfen wæs, hē wæs āna þær. Witodlice wæs þæt scyp of þām ypum tōtorfod, forþamþe hyt wæs strang wind. þā cōm se Hælend embe ðone fēorþan hancrēd tō him, ofer þā sē gangende. Ðā hi gesāwon þæt, hi wurdon þā gedrēfede, and for þām ege clypedon and cwædon þus: Sōþlice hyt ys scinlāc. Ðā spræc se Hælend and cwæp: Habbað gelēafan, ic hyt eom; nellen gē ēow ondrædan. Ðā andswarode him Petrus and cwæð: Drihten, gyf þū hyt eart, hāt mē cuman tō þe ofer þās wæteru. Ðā cwæð hē: Cum tō mē. Ðā ēode Petrus of

MARK 6. 47-52.

And þā æfen wæs, þæt scyp wæs on middre sē, and hē āna wæs on lande; and hē geseah hi on rēwette swincende; him wæs wiðerweard wind. And on niht, embe þā fēorþan wæccan, hē cōm tō him ofer þā sē gangende, and wolde hi forbūgan. þā hi hine gesāwon ofer þā sē gangende, hi wēndon þæt hit unfæle gäst wære, and hi clypedon; hi ealle hine gesāwon, and wurdon gedrēfede. And sōna hē spræc tō him, and cwæð: Gelyfaþ, ic hit eom; ne þurfon gē ēow ondrædan. And hē on scyp tō him ēode, and se wind geswāc. And hi þæs þe mā betwux him wun-

JOHN 6. 15, 17-21.

Ðā se Hælend wiste þæt hig woldon cuman and hine gelæccean, and tō cynges dōn, þā fleah hē āna uppon þone munt. . . . And þā hig ēodon on scyp, hīcomon ofer þā sē tō Capharnaum. Hit wearð þā þýstre, and se Hælend ne cōm tō him. Mycel wind blēow, and hit wæs hrēoh sē. Witodlice þā hig hæfdon gehrōwen swylce twēntig furlanga oððe þritlig, þā gesāwon hig þone Hælend uppan þære sē gān, and þæt hē wæs gehende þām scype; and hi him ondrēdon. Hē cwæð þā tō him: Ic hit eom; ne ondrædað ēow. Hig woldon hyne niman on þæt scyp, and

pām scype ofer þæt dredon; neongēton hibe sōna þæt scyp was æt wæter, þæt hē tō pām pāmhlāfon, sōðlice heora pām lande þe hig woldon Hælande cōme. þā hē heorte was āblend. on tō faran.
 gesēh þone strangan
 wind, hē him ondrēd; ðā hē wearð gedofen, hē cwæð: Drihten, gedō mē hālnē. And þā hrædlice hē gefēngc hyne, and þus cwæð: Lālytles gelēafan, hwi twynedest þū? And þā hi wæron on pām scype, geswāc se wind. Sōþlice þā þe on pām scype wæron, cōmon and tō him gebædon, and þus cwædon: Sōþlice þū eart Godes Sunu.

MATTHEW 14. 34-36.

And þā hig ofersegelodon, hi cōmon on þæt land Genesareth. And þā þæt folc hyne gecnēow, hi sendon geond eall þæt land, and brōhton tō him ealle untrume, and hyne bædon þæt hig hūruþinga his reāfes fnæd æthrinon; and swā hwylc his æthrinon wurdon hāle.

hi hūru his rēfes fnæd æthrinon; and swā fela swā hine æthrinon, hi wurdon hāle.

MARK 6. 53-56.

And þā hi ofersegledon, hi cōmon tō Genesar, and þar wicedon. And þā hi of scipe ēodon, sōna hi hine gecnēowon; and eall þæt rice befar-ende, hi on sæccingum bæron þā untruman, þar hi hine gehyrdon. And swā-hwār-swā hē on wic oppe on tūnas ēode, on stræton hi þā untruman lēdon, and hine bædon þæt

[MATTHEW 11. 27.

. . . Nān mann ne can þone Sunu būton Fædyr, nē nān mann ne can þone Fædyr būton Sunu, and pām þe se Sunu wyle onwrēon.]

[LUKE 10. 22.

. . . Nān man nāt hwylc is se Sunu būton se Fæder, nē hwylc si ðe Fæder būton se Sunu, and se ðe se Sunu hit āwrēon wyle.]

JOHN 6. 46.

Ne geseah nān man Fæder būton se ðe is of¹ Gode, se gesyhþ Fæder.

MATTHEW 15. 1-9.

Ðā cōmon tō him fram Hierusalem þā bōceras and Fariseise, and cwædon: Hwi forgýmað þine leorningcnihtas ure yldrena lage? ne pwēað hi hyra handa þonne hig mete þicgeað. Ðā andsworode hē him: And hwi forgýme gē Godes bebod for ēowre lage? Witodlice God cwæp: Wurpa þinne fæder and mōdor; and se þe wyrgeð hys fæder and mōdor, swelte sē deāpe. Sōþlice gē cweðap: Swā hwylc swā segð hys fæder and mēder: Swā hwylc lāc swā of mē is

MARK 7. 1, 5-13.

þā cōmon tō him Pharisei and sume bōceras, cumende fram Hierusalem. . . . And þā āxodon hine Pharisei and þā bōceras: Hwi ne gāð þine leorningcnihtas æfter ure yldrenagesetnysse, ac besmitenum handum hyra hlāf þicgað? Ðā andswarode hē him: Wel witegode² Isaias be ēow licceterum, swā hit āwriten is: þis folc mē mid welerum wurpað, sōðlice hyra heorte is feor fram mē; on idel hi me wurðiað, and manna lāre and bebodu lērað. Sōþlice gē

¹ MS. om. of.² MS. witegod.

fremeaþ þē, and ne wurðiaþ fæder and mōdor; and gē for nāht dydon Godes bebod for ēowre lage. Iā licceteras, wel be ēow witegode Isalas se witega, þā hē cwæð: þis folc mē mid welerum wurðað, and hyra heorte ys feorr fram mē; būtan in-tingan hig mē wurðiaþ, and lærað manna lāra.

Corban, þæt is on ūre geðeode: Gyfu, gif hwylc is of mē, þē fremeaþ; and ofer þæt gē ne lætað hine ænig þing dōn his fæder oððe mēder, tōslitende Godes bebod for ēower stutan lage þe gē gesetton; and manega oþre þing ðysum gelice gē dōð.

MATTHEW 15. 10, 11.

And hē þā, ðām menegum tōgædere geclypedum, þus cwæð: Gehyrað and ongytaþ: Ne besmit pone mann þæt on hys mūþ gæð, ac hyne besmit þæt of hys mūpe gæþ. . .

MATTHEW 15. 14.

Hig synt blinde, and blindra lāt-teowas. Se blinda, gyf hē blindne læt, hig feallað bēgen on ænne pytt.

MATTHEW 15. 15-20.

Ðā andswarode him Petrus: Ārecc ūs þis bigspell. Ðā andswarode hē him: And synt gē gyt būtan andgyte? Ne ongyte gē þæt eall þæt on pone mūþ gæþ, gæþ on þā wambe, and byþ on forþgang āsend? Sōþlice þā þing þe of þām mūpe gāþ cumað of pære heortan, and þā besmitaþ¹ pone mann. Of pære heortan cumaþ yfe gepancas, mannslyhtas, unrlhthæmedu, forligru, stale, lēase gewitnyssa, tāllice word. þis synt þā þing þē pone mann besmitað. . .

gyftsung, mæn, fæcnu, sceamlēast, yfel gesihð, dysinessa, ofermodlignessa, stuntscipe. And ealle þas yfelu of þām innoðe cumað, and pone man besmitað.

¹ MS. smitaþ.

forlæstað Godes bebod, and healdað manna laga, þwēala cēaca and cālca; and manega oþre þylce þing gē dōð. Ðā sæde hē him: Wel gē on idel dydon Godes bebod, þæt gē ēower laga healdon. Moyses cwæð: Wurða pinne fæder and pine mōdor; and se ðe wyrigþ his fæder and his mōdor, swelte sē dēape. Sōðlice gē cwepað: Gif hwā segþ his fæder and mēder:

MARK 7. 14, 15.

And eft þā menegu hē him tō clypode, and cwæð: Gehyraþ mē ealle, and ongytað: Nis nān þing of þām men on hine gangende þæt hine besmitan mæge; ac þā þing þe of ðām men forðgāð, þā hine besmitað.

[LUKE 6. 39.]

Ðā sæde hē him sum bigspell: Segat þū, mæg se blinda þæne blindan lædan? hū ne feallaþ hig bēgen on þæne pytt?]

MARK 7. 17-23.

And þā se Hælend fram pære menegu ēode, his leorningcnihtas hine ān bigspell āhsodon. þā cwæð hē: And synt gē þus unglæawe? Ne ongyte gē þæt eall þæt utan cymð on pone man gangende ne mæg hine besmitan? forþām hit ne gæð on his heortan, ac on his innoð, and on forðgang gewiteð, ealle mettas clæn-sigende. Ðā sæde hē him þæt ðā þing ðe of þām men gāð, þā hine besmitað. Innan, of manna heortan, yfele gepancas cumað, unrlhthæmedu and forligeru, manslihtas, stala,²

² MS. om. stala.

MATTHEW 15. 21, 22, 25-29.

And þā fērde se Hælend þanon on Tyrisce and Sidonisce endas. And efne, þā of þām Chananeiscum gemærum clypode sum wif, and cwæð: Drihten, Dauides sunu, gemiltsa mē; min dohtor ys yfle mid deofle gedreht. . . . Ðā cōm heo, and hig tō him gebæd, and þus cwæð: Drihten, gefylst mē. Ðā cwæð¹ hē: Nys hit nā gōd þæt man nime bearna hlāf, and hundum worpe. þā cwæp heo: Drihten, þæt ys sōð; witodlice þā hwelpas etað of þām crumum þe of hyra hlāforda beodum feallap. þā andswarode Drihten hyre: Ealā þū wif, mycel ys þin gelēafa; gewurpe þē eal-swā þū wylle. And þā of þære tide wæs hyre dohtor hāl geworden. Ðā se Hælend þanon fērde, eft hē cōm wiþ ðū Galileiscan sē; and astāh on þone munt, and þær sæt.

MATTHEW 15. 32-39.

þā cwæp se Hælend, tōgædere geclypedum his leorningcnihtum: Ðisse menegu ic gemiltsige, forþām hig prý dagas mid mē wunodon, and hig nabbað hwæt hig eton; and ic hig nelle fæstende forlætan, þē-læs hig on wege getéorian. Ðā cwædon hys leorningcnihtas: Hwār nime wē swā fela hlāfa on þis wēstene, þæt wē gefyllan swā mycele mænegu? þā cwæð hē: Hū fela hlāfa hæbbe gē? þā cwædon hig: Seofon, and fēawa fixa. And hē bebæd þā þæt sēo menegu sæte ofer þære eorþan. And hē nam þā þā seofon hlāfas, and þā fixas, and bræc, and sealde hys leorningcnihtum; and hig sealdon þām folce. And hig æton ealle, and wæron gefyllede; and þæt tō lāfe wæs

MARK 7. 24-31.

Ðā fērde hē þanon on þā endas Tiri and Sidonis. . . . Sona þā ān wif be him gehyrde, þære dohtor hæfde unclæne gäst; heo inēode, and tō his fōtum hi āstrehte; sōðlice þæt wif wæs hæðen, Sirofenisces cynnes, and bæd hine þæt hē ðone deofol of hyre dehter ādrife. þā sæde hē hire: Læst ærust þā bearn beon gefylled; nis nā gōd þæt man nime þara bearna hlāf, and hundum worpe. Ðā andswarode heo, and cwæp:² Drihten, þæt is sōð; witodlice þā hwelpas etað under þære mýsan of ðara cilda cruman. þā sæde hē hyre: For þære spræce gā; nū se deofol of ðinre dehter gewit. And þā heo on hyre hūs ēode, heo gemette þæt mæden on hire bedde licgende, and þone deofol utgān. And eft hē ēode of Tira gemærum, and cōm purh Sidonem tō þære Galileiscan sē, betwux midde endas Decapoleos.

MARK 8. 1-10.

Eft on þām dagum him wæs mid micel menigu, and næfdon hwæt hi æton; þā cwæp hē, tōsomme geclypedum his leorningcnihtum: Ic gemiltsige þysse menegu, forþām hi prý dagas mē geanbidiað, and nabbað hwæt hi eton; gif ic hi fæstende tō hyra hūsum læste, be wege hi getéorigeað; sume hi cōmon feorran. And þā andswarodan him his leorningcnihtas: Hwanon mæg ænig man þas mid hlāfum on þisum wēstene gefyllan? þā āxode hē hi: Hū fela hlāfa hæbbe gē? Hi cwædon: Seofon. Ðā hēt hē sittan þā menegu ofer þā eorþan. And nam þā seofon hlāfas, and Gode þancode, and hi bræc, and sealde his leorningcnihtum, þæt hi tōforan him āsetton.

¹ MS. cŵ.² MS. cp.

of þām gebrote hig nāmon seofon willan fulle. Witodlice þā þær æton wæron fēower þusend manna, būtan cildum and wifum. And hē forlēt þā þā menegu, and ēode on scyp, and cōm on þā endas Magedon.

hi þā forlēt. And sōna hē on scyp cōm on þā dēlas Dalmanuða.

MATTHEW 16. 1.

And þā genealæhton him tō Farisei and Saducei, and hyne costodon, and bædon þæt hē him sum tæcen of heofone sætƿde.

MATTHEW 16. 2, 3.

þā andswarode hē him and cwæð: On æfen gē cweðap: Tō-morgen hyt bypsmylte weder; þes heofon ys rēad; and on morgen ge cwepað: Tō-dæg hyt byp hrēoh weder; þeos lyft scinð unwederlice. Nū cunne gē tōcnāwan heofones hiw, witodlice gē ne magon witan þæra tida tæcnu.

MATTHEW 16. 4-12.

Sēo yfele cnēoryss and unrighthæm-ende tæcen sēcþ; and hyre ne byð geseald būton Ionas tæcen þæs witegan. And, him forlæstenum, hē fērde. And þā his leorningnihtas cōmon ofer þone mūpan, hig forgēton þæt hig hlāfas nāmon. And þā sǣde hē: Gýmað, and warniað fram beorman Fariseorum and Saduceorum. þā ðohton hig betwux him, and cwædon: Nāmon wē hlāfas mid ūs? þā se Hælend wiste hyra gēpancas, hē cwæp tō him: Hwæt Pence gē betwux ēow, lytles gelēafan, þæt gē hlāfas nabbað? Ne understande gē gýt, nē gē ne gepenceað þæra fif hlāfa and fif þusend manna, and hū fela wylligena gē

And hi swā dydon. And hi næfdon būton fēawa fixa; and hē þā blētsode, and hēt beforan him settan. And hi æton, and wurdon gefyllde; and hi nāmon þæt of þām brytsenum belāf seofon willan fulle. Sōðlice þā ðe þær æton wæron fif þusend; and hē mid his leorningnihtum æstāh, and

MARK 8. 11.

And þā fērdon ðā Pharisei, and ongunnon mid him smēagean, and tæcen of heofone sōhton, and his fandedon.

[LUKE 12. 54-56.]

And hē cwæp tō þām folce: þonne gē gesēop þā lyfte cumende on west-dæle, sōna gē cweðað: Storm cymp; and hit swā byð. And þonne gē gesēoð sūðan blāwan, gē secgaþ: þæt is tōwerd; and hit byð. Lā liceteras, cunne gē āfandian heofones ansýne and eorþan? hūmeta nā āfandige gē þas tide?]

MARK 8. 12-21.

Ðā cwæp¹ hē, gēomriende on his gāste: Hwi sēcð þeos cnēoris tæcen? Sōþlice ic ēow secge: ne bið þisse cnēorisse tæcen geseald. And hi þā forlætende, eft on scyp æstāh, and fērde ofer þone mūðan. And hi ofer-gēton þæt hi hlāfas ne nāmon, and hi næfdon on scype mid him būton sēne hlāf. And hē him bēad, and cwæð: Lōciað, and warniað fram Pharisea and Herodes hæfe. þā þohton hi betwux him, and cwædon: Næbbe wē nāne hlāfas. þā se Hælend þæt wiste, hē cwæð: Hwæt Pence gē forþām gē hlāfas nabbað? Gýt gē ne oncnāwaþ, nē ne ongytað; gýt gē habbað ēowre heortan geblende.

¹ MS. cƿ.

nāmon, nē þæra seofon hlāfa and fēower þusend manna, and hū fela wylligena gē nāman? Hwi ne ongyte gē gyt þæt ic ne sǣde be hlāfe: Warniaþ fram ðām beorman Fariseorum and Saduceorum? þā ongēton hig þæt hē ne sǣde: Warniaþ fram hlāfa beorman, ac fram lāre Fariseorum and Saduceorum.

Ēagan gē habbað, and ne geseoð, and earan, and ne gehyrað; nē gē ne þencaþ. Hwænne ic bræc fif hlāfas and twēgen fixas, and hū fela wylligena gē nāmon fulle? Hi cwædon þā: Twelfe. And hwænne seofon hlāfas fēower þusendum, and hū fela wylligena brytsyna gē nāmon? Hi sǣdon: Seofon. Ðā sǣde hē him: Hwi ne ongyte gē gyt?

MATTHEW 16. 13-16,
19, 20.

Witodlice þā cōm se Hǣlend on þā dǣlas Cesareæ Philippi, and āhsode hys leorningcnihtas: Hwæne secgeað menn þæt sý mannes Sunu? Ðā cwædon hig: Sume Iohannem pone Fulluhtere; sume Heliām; sume Hieremiam, oðþe ān þæra witegyna. Ðā sǣde hē: Hwæt secge gē þæt ic si? Ðā andswarode him Petrus: Ðū eart þæs lyfigendes Godes Sunu. . . . Swā-hwæt-swā þū ofer eorþan gebindst, þæt byþ on heofonum gebunden; and swā-hwæt-swā þū unbindst ofer eorþan, þæt byð unbunden on heofonum.¹ þā bebēad se Hǣlend hys leorningcnihtum þæt hig nānum menn ne sǣdon þæt hē wære Hǣlend Crist.

MARK 8. 27-30.

Ðā ēode hē and his leorningcnihtas on þæt castel Cesareæ Philippi. And hē on wege his leorningcnihtas āhsode: Hwæt secgeað men þæt ic sý? þā andswarodon hi: Sume Iohannem pone Fulluhtere; sume Heliām; sume sumne of þām witegum. Ðā cwæð hē: Hwæt secge gē þæt ic sý? þā andswarude Petrus him, and cwæð: Ðū eart Crist. And þā bēad hē him þæt hi nānegum be him ne sǣdon.

LUKE 9. 18-21.

Ðā wæs geworden, þā se Hǣlend wæs āna hine gebiddende, hys leorningcnihtas wæron mid him; þā āhsode hē hig: Hwæt secgū þis folc þæt ic sý? Ðā andswarodon hig, and cwædon: Iohannem Baptistam; sume Heliām; sume þæt sum witega of ðām ealdum ārās. Ðā sǣde hē him: Hwæt secge gē þæt ic sý? þā andswarude Petrus: Ðū eart Crist, Godes Sunu. Ðā prēade hē hig, and bēad þæt hig hit nānum men ne sǣdon.

MATTHEW 16. 21-28.

Syððan hē ongan swutelian hys leorningcnihtum þæt hē wolde faran tō Hierusalem, and fela þinga polian fram yldrum, and bōcerum, and

MARK 8. 31-38; 9. 1.

Ðā ongan hē hi lāran þæt mannes Sunu gebyreð fela þinga polian, and bēon āworpen fram ealdormannum, and hēahsacerdum, and bōce-

LUKE 9. 22-27.

Forþāmpē hit gebyreþ þæt mannes Sunu fela þinga polige, and bēo āworpen fram ealdrum, and ealdormannum, and fram bōcerum, and bēo

¹ Cf. Matt. 18. 18: . . . Swā hwylce swā gē gebindað ofer eorþan, þā bēoþ gebundene on heofonum; and swā hwylce swā gē ofer eorþan unbindaþ, þā bēoþ on heofonum unbundene; also John 20. 23: þæra synna þe gē forgyfað, hig bēoð him forgyuene; and þara þe ge healdað, hig bēoþ gehealdene.

ealdor Mannum þæra
 sacerda, and beon of-
 slegen, and þy þryddan
 dæge arisen. And þa
 genam Petrus hyne on-
 sundron, and cwæð tō
 him: Drihten, ne ge-
 wurpe þæt. þa beseah
 hē hyne, and cwæð tō
 Petre: Gang bæftan mē,
 Satanas; wiþerræde þū
 eart mē, forþam þū nāst
 þa þing þe synd Godes,
 ac þa þe synt manna. þa
 sæde se Hælend hys
 leorningcnihtum: Gyf
 hwā wylle fyligean mē,
 wiþsace hyne sylfne,
 and nyme hys rōde, and
 mē fylige.¹ Sōþlice se
 þe wyle hys sawle hāle
 gedōn, hē hig forspilþ;
 and se þe wyle hig for
 mē forspyllan, sē hig
 fint.² Hwæt fremað
 ænegum menn þeah hē
 ealne middaneard ge-
 strýne, gyf hē hys sawle
 forwyrd polað? oððe
 hwylc gewrixl sylþ se
 mann for hys sawle?
 Witodlice mannes Sunu
 ys tō cumenne on hys
 Fæder wuldre mid hys
 englum, and þonne āgyt
 æghwylcūm be hys āge-
 num worce. Sōðlice ic
 secge ēow: Sume synt

rum, and beon ofslegen,
 and sæter þrim dagum
 arisen. And spræc þa
 openlice. And þa nam
 Petrus hine, and ongan
 hine prægean. þa be-
 wende hē hine, and
 cidde Petre, and cwæð:
 Gā on bæc, Satanas; for-
 þam þū nāst þa ōing þe
 synd Godes, ac þa ōing
 þe synd manna. Ðā
 cwæð hē, tōgædere ge-
 clypedre menegu, mid
 his leorningcnihtum:
 Gif hwā wyle mē fylli-
 gean, wiðsace hine sylf-
 ne, and nime his cwyim-
 inge, and folgige mē.
 Se ðe wyle his sawle
 hāle gedōn, sē hi for-
 spilþ; se ðe forspilþ his
 sawle for mē and for
 þam godspelle, sē hi ge-
 hælō. Hwæt fremað
 men ðeah hē eallne mid-
 daneard gestryne, and
 dō his sawle forwyrd?
 oppe hwylc gewryxl sylþ
 se man for his sawle?
 Sōðlicese þe mē forsyhþ,
 and mine word, on þisre
 unrihtsmedan and
 synfulran cnēorisse,
 ðone mannes Sunu for-
 syhþ ðonne hē cymþ on
 his Fæder wuldre mid
 hālgum englum.³ þa

ofslegen, and þridan
 dæge arisen.¹

þa cwæð hē tō eallum:
 Gyf hwā wyle sæter mē
 cuman, satsace hinesylf-
 ne, and nime his cwyim-
 inge, and mē folgige.
 Se þe wyle hys sawle
 hāle gedōn, sē hig for-
 spilþ; witodlice se ðe
 his sawle for mē for-
 spilþ, hē hi gehæleō.²
 Hwæt fremað ænegum
 men þeah hē ealne mid-
 daneard on æht begite,
 and hyne sylfne for-
 spille, and his forwyrd
 wyrce? Se ðe mē and
 mine spæca forsyhþ,
 þæne mannes Sunu for-
 syhþ þonne hē cymþ on
 his mægenþrymme, and
 hys Fæder and hālegra
 engla. Ic secge ēow
 sōðlice: Hēr synd sume
 standende þa deaðe ne
 wurðap ær hig Godes
 rice gesēon.

¹ MS. arisen.

² Cf. Matt. 10. 38: Se þe ne nimp hys cwyhninge, and fyligþ mē, nys hē mē wyrþe.

³ Cf. Luke 17. 33: Swā hwylc swā sēcþ his sawle gedōn hāle, sē hig forspilþ; and swā hwylc swā hig forspilþ, sē hig geliffæstað; also John 12. 25: Se þe lufað his sawle forspilþ hig; and se þe hatap his sawle on pison middanearde gehylt hi on ēceon life.

⁴ Cf. Matt. 10. 39: Se þe gemēt hys sawle, sē forspilþ hig; and se þe forspilþ hys sawle for mē, hē gemēt hi.

⁵ See also p. 251.

hēr standende þe deað sǣde hē him : Sōðlice ic secge ēow þæt sume synt ne onbyrigeað ǣr hig hēr wunlende þe deað ne onbyrigeað ǣr hi gesēon gesēon mannes Sunu Godes rice on mægne cuman. cumende on hys fæder rice.

MATTHEW 17. 1-9.

And æfter six dagum nam se Hǣlend Petrum, and Iacobum, and Iohannem hys brōþor, and lǣdde hig onsundron on sēne hēahne munt. And hē wæs gehiwod beforan him; and his ansyn scēan swā-swā sunne, and hys rēaf wæron swā hwite swā snāw. And efne, þā sētywde Moyse and Hellas, mid him sprecende. þā cwæð Petrus tō him: Drihten, gōd ys ūs hēr tō bēonne; gyf þū wylt, uton wyrcean hēr prēo eardungstōwa: þē āne, Moyse āne, and Helle āne. Him þā gyt sprcendum, and sōþlice þā beorht wolen hig oferscēan; and þā efne, cōm stefn of þām wolcne, and cwæþ: Hēr ys mīn lēofa Sunu, on þām mē wel gelicap; gehyrað hyne. And þā hig þis gehyrdon, hys leorn-ingcnihtas, hig fēollon on hyra ansyne, and hym swyþe ādrēdon. Hē genēalǣhte þā, and hig æthrān, and him tō cwæþ: Ārisað, and ne ondrēdaþ ēow. Ðā hig hyra ēagan upphōfon, ne gesāwon hig nānne būton þone Hǣlend sylfne. And þā hig of

MARK 9. 2-10.

Ðā æfter syx dagum nam se Hǣlend Petrum, and Iacobum, and Iohannem, and lǣdde hi sylfe onsundran on sumne hēahne munt. And wearð beforan him oferhiwud; and his rēaf wurdon glitintende, swā hwite swā snāw, swā nān fullere ofer eorðan ne mæg swā hwite gedōn. þā sētywde him Hellas mid Moyse, and tō him spræcon. Ðā andswarode Petrus him and cwæð: Lārēow, gōd is þæt wē hēr bēon; and uton wyrcean hēr prēo eardungstōwa: þē āne, and Moyse āne, and Helle āne. Sōðlice hē nyste hwæt hē cwæð; hē wæs āfæred mid ege. And sēo lyft hi ofersceadewude; and stefn cōm of þære lyfte, and cwæð: þes is mīn lēofesta Sunu; gehyrað hine. And sōna ðā hi besāwon, hi nānne¹ mid him ne gesāwon būton þone Hǣlend sylfne mid him. And þā hi of þām munte āstigon, hē bēad him

LUKE 9. 28-30, 33-36.

Ðā wæs geworden, æfter þām wordum nēan eahta dagas, þæt hē nam Petrum, and Iohannem, and Iacobum, and ēode on ānne munt, þæt hē hyne gebæde. þā hē hyne gebæd, þā wæs hys ansyn oþres hiwes, and his rēaf hwit scinende. þā spæcon twēgen weras wið hyne, Moyse and Hellas. . . . Petrus cwæð tō him: Ēalā bebēodend, gōd is þæt wē hēr bēon; and uton wyrcean prēo eardungstōwa: āne þē, and āne Moyse, and āne Helle; and hē nyste hwæt hē cwæð. Ðā hē þis spæc, ðā wearð genip and ofersceadude hig; and hi ondrēdon him gangende on þæt genip. Ðā cōm stefen of þām genipe, and cwæþ: þes ys mīn lēofa Sunu; gehyrað hyne. Ðā sēo stefn wæs gehyred, þā wæs se Hǣlend gemett āna. And hi suwodun, and ne sǣdon nānum men on þām dagum nān þing þæs ðe hi gesāwon.

þæt hi nānum ne sǣdon þā ðing þe hi gesāwon, būton þonne mannes Sunu of deaðe arise. Hi þā ðæt word gehēoldon betwux him, and smēadon hwæt þæt wære, þonne hē of deaðe arise.

þām munte ēodon, se Hǣlend hym bebēad, and

¹ MS. nanne hi.

þus cwæp: Nānum menn ne secgean gē þis, ær mannes Sunu of deaþe arise.

MATTHEW 17. 10-12.

And þā āxodon hys leorningcnihtas hyne: Hwæt secgeað þā bōceras þæt gebyrige ærest cuman Hēllam? Ðā andswarode hē hym: Witodlice Hēllas ys tōweard, and hē geedniwað ealle þing. Sōþlice ic ēow secge þæt Hēllas cōm, and hig hyne ne gecneōwon, ac hig dydon ymbe hyne swā hwæt-swā hig woldon; and swā ys mannes Sunu ēac fram him tō þrōw-igenne.

MARK 9. 11-13.

And hi hine āhsodon þā: Hwæt secgað Pharisei and þā bōceras þæt gebyrað ærest Hēllas cume? Ðā sǣde hē him andswariende: Hēllas ealle þing geedniwað þonne hē cymð; swā be mannes Suna āwriten is þæt hē fela ðolige, and sī oferhogod. Ac ic secge ēow þæt Hēllas cōm, and hi dydon him swā-hwæt-swā hi woldon, swā be him āwriten is.

MATTHEW 17. 14-21.

And þā hē cōm tō þære menegu, him tō genēalēhte sum mann, gebigedum cnēowum tōforan him, and cwæp: Drihten, gemiltsa minum suna, forþāp hē ys fyllesōc, and yfel polað; oft hē fylp on fyr, and gelomlice on wæter. And ic brōhte hyne tō þinum leorningcnihtum, and hig ne mihton hyne gehēlan. Ðā andswarode hē him: Ealā gē ungelēafulle and þwýre cnēores, hū lange bēo ic mid ēow? hū lange forbere ic ēow? Bringað hyne tō mē hider. And þā þræde se Hǣlend hyne, and se deōfol hyne forlēt; and se cnapa wæs of þære tide gehæled. Ðā genēalēhton hys leorningcnihtas him tō, and him tō cwædon diglice: Hwi ne myhte wē hyne útadrifan? þā cwæð hē: . . . Sōþlice þis cynn ne byp útadryfen

MARK 9. 14, 17-20, 25-29.

And þā hē cōm tō his leorningcnihtum, hē geseah mycele menegu ābūtan hi. . . . Him andswarode ān of þære menigu: Lārēow, ic brōhte minne sunu, dumbne gāst hæbbende; se, swā-hwær-swā hē hine gelæcð, forgnit hine, and tōðum gristbitað, and forscrineþ; and ic sǣde þinum leorningcnihtum þæt hi hine útadrifon, and hi ne mihton. Ðā andswarode hē him: Ealā ungelēafulle cnēorys, swā lange swā ic mid ēow bēo, swā lange ic ēow polige. Bringað hine tō mē. þā brōhton hi hine. And þā hē hine geseah, sōnase gāst hine gedrēfde; and on eorþan forgnýden, fæmende hē tearflode. . . . And þā se Hǣlend geseah þā tōyrnendan menegu, hē bebēad þām unclēanan gāste, þus

LUKE 9. 37-43.

Öðrum dæge, him of þām munte farendum, him agēn arn mycel menego. þā clypode ān wer of þære menego, and cwæð: Lārēow, ic hālsie þē, geseoh minne sunu, forþāp hē is min ānlīca sunu; and nū, se unclēana gāst hine æthrinð, and hē færlīce hrymð, and fornīmð hyne, and fæmð, and hyne tyrð and slit. And ic bæd þine leorningcnihtas þæt hig hine útadrifon, and hig ne mihton. þā cwæð se Hǣlend him tō andsware: Ealā ungelēafulle and þwýre cnēores, swā lange swā ic bēo mid ēow, and ēow polie. Læd hider þinne sunu. And þā hē hyne lēdde him tō, se deōfol hine fornam, and fordyde. Ðā nýdde se Hǣlend þone unclēanan gāst út, and gehælde þone cnapan, and āgef hine his

būton þurh gebed and cweðende : *Ēalā dēafa fæder. Ðā wundredon fæsten.*

and dumba gæst, ic bēode hig ealle be Godes þē: Gā of him, and ne mārþe. . . .

gā þū leng on hine. Hē ōā hrymende, and hine swýpe slitende, ēode of him; and hē wæs swylce hē dēad wære, swā þæt manega cwædon: Sōþlice hē is dēad. þā nam se Hælend his hand, and hine upāhōf; and hē ārās þā. And þā hē intō þām hūse ēode, his leorning-cnihtas hine digollice āhsodon: Hwī ne mihton wē hine utādrifan? Ðā sæde hē: þis cynn ne mæg of nānum men utgān būton þurh gebedu and on fæstene.

MATTHEW 17. 22, 23.

Ðā hig wunedon on Galilea, þā cwæð se Hælend: Mannes Sunu ys tō sylenne on manna handa; and hig ofslēað hyne, and hē ārist on þām þriddan dæge. Ðā wurdon hig þearle ge-unrōtsode.

dan dæge hē ārist. Ðā nyston hi þæt word, and hi ādrēdon hine āhslende.

MARK 9. 30-32.

þā hi þanon fērdon, hi forbugon Galileam; hē nolde þæt hit ænig man wiste. Sōðlice hē lārde his leorningcnihtas, and sæde: Sōþlice mannes Sunu bið geseald on synfulra handa, þæt hi hine ofslēan; and, ofslagen, þām θrid-

dan dæge hē ārist. Ðā nyston hi þæt word, and hi ādrēdon hine āhslende.

LUKE 9. 43-45.

... And eallum wundriendum be þām pingum þe gewurdun, hē cwæð tō his leorningcnihtum: Asettað þās spēca on ēowrum heortum; hit ys tōwerd þæt mannes Sunu si geseald on manna handa. Ðā þōhton hig þis word, and hit wæs bewrigen beforan him, þæt hi hit ne ongēton; and hi ne dorston hine be þām worde āhsian.

MATTHEW 18. 1-5.

On þære tide genēalæhton hys leorningcnihtas tō þām Hælende, and cwædon: Hwā, wēnat þū, ys yldra on heofena rice? And ōā clypode se Hælend ænne lýtling, and gesette on hyra midlen; and cwæp: Sōðlice ic secge ēow: Būton gē bēon gecyrrede, and ge-wordene swā-swā lýtlingas, ne gā gē on heofena rice. Swā hwylc swā hyne geāþmēt swā þes lýtling, sē ys mārā on heofena rice. And swā hwylc swā ānne þil-

MARK 9. 33-41.

... And þā hi æt hām wæron, hē āhsode hi: Hwæt smēade gē be wege? And hi suwodon; witodlice hi on wege smēadon hwylc hyra yldost wære. þā hē sæt, hē clypode hi twelfe, and sæde him: Gif ēower hwylc wyle bēon fyrrest, bēo se ēaðmōdust, and ēower ealra þēn.¹ þā nam hē ānne cnapan, and gesette on hyra middele; þā hē hine beclypte, hē sæde him: Swā hwylc swā ānne of þus gerādum cnapum on minum

LUKE 9. 46-50.

Sōðlice þæt geþanc ēode on hig, hwylc hyra yldost wære. Ðā se Hælend geseh hyra heortan geþancas, hē gesette þæne cnapan wip hine; and cwæp tō him: Se ðe þysne cnapan on minum naman onfēhð, sē me onfēhð; and se þe me onfēhð, hē onfēhð þæne þe me sende; witodlice se ðe is læst betwex ēow ealle, sē is mārā. Ðā andswarode Iohannes: Bebedend, wē gesāwon sumne on þinum naman dēofol-sēcnessa utdrifende,

¹ See also p. 270.

icne lýtling on minum
naman onfēhp, sē on-
fēhp mē.

naman onfēhð, se on-
fēhp mē; and se þe mē
onfēhð, hē ne onfēhp
mē, ac þone þe mēsende.

and wē hine forbudon,
forþām hē mid ùs ne
fylgð. Ðā cwæð hē:
Ne forbēode gē; se ðe
nis ongēn ēow, sē is for
ēow.

Ðā andswarode Iohannes and cwæð: Lārēow,
sumne wē gesāwon on þinum naman deofolsēoc-
nessa útādrifende se ne fylgð ùs; and wē him for-
budon. þā cwæð hē: Ne forbēode gē him; nis nān þe on minum naman
mægen wyrce, and mæge raðe be mē yfele specan; se þe nis āgēn ēow, sē
is for ēow. Sōðlice se ðe sylð drinc ēow cālic fulne wāteres on minum
naman, forþām gē Cristes synt, ic ēow sōþ secge: Ne forlȳst hē his mēde.

MATTHEW 18. 6,
8, 9, 11.

Sōþlice se þe beswicð
sænne of ðyssum lýt-
lingum þe on mē gelyf-
að, betere him ys þæt
ān cwyrnstān si tō hys
swýran gecnytt, and si
besenced on sēs grund.
. . . Gyf þin hand oððe
þin fōt þē swicað, āceorf
hyne of, and āwurp
fram þē; betere þē ys
þæt þū gā wanhāl oððe
healt tō life, þonne þū
hæbbe twā handa and
twēgen fēt, and sý on
ēce fýr āsend. And gyf
þin ēage þē swicað,
āhōla hyt út, and āwurp
hyt fram þē; betere
þē ys mid ānum ēage on
life tō gānne, þonne þū
si mid twām āsend on helle fýr.¹ . . . Sōðlice
mannes Sunu cōm tō gehālenne þæt forwearð.²

MARK 9. 42-48.

And swā-hwā-swā ge-
drēfð sænne of þyssum
lýtlingum on me gelyf-
endum, betere him wære
þæt ān cweornstān
wære tō his swūran
gecnyt, and wære on
sā beworpen. And gif þin hand þē swicað, ceorf
hi of; betere þē is þæt þū wanhāl tō life gā, þonne
þū twā handa hæbbe, and fare on helle and on
unācwencedlic fýr, þār hyra wyrm ne swylt, and
fýr ne bið ācwenced. And gif ðin fōt swicað þē,
ceorf hine of; betere þē is þæt þū healt gā on ēce
lif, þonne þū hæbbe twēgen fēt and si āworpen on
helle unācwencedlices fýres, þār hyra wyrm ne
swylt, nē fýr ne bið ādwāsed. Gif þin ēage þē
swicað, weorp hit út; betere þē is mid ānum ēagan
gān on Godes rice, þonne twā ēagan hæbbende sý
āworpen on helle fýr, þār hyra wyrm ne swylt, nē
fýr ne bið ācwenced.

[LUKE 17. 2.

Nyttre him wære þæt
ān cweornstān sý ge-
cnytt ābūtan his swūran,
and si on sā beworpen,
ðonne hē gedrefe ānne
of þissum lýtlingum.]

MATTHEW 18. 12-14.

Hwæt ys ēow gepūht? Gyf hwylc
mann hæfð hund scēapa, and him
losað ān of þām, hū ne forlæt hē þā

[LUKE 15. 4-7.

Hwylc man is of ēow þe hæfð hund
scēapa, and gif hē forlȳst ān of þām,
hū ne forlæt hē þonne nigon and

¹ Cf. Matt. 5. 29, 30: Gyf þin swýðre ēage þē āswicie, āhōla hit út, and āwurp hyt fram þē; sōðlice þē ys betere þæt ān þinra lima forwurpe þonne eal þin lichama si on helle āsend. And gyf þin swiðre hand þē āswice, āceorf hi of, and āwurp hi fram þē; witodlice þē ys betere þæt ān þinra lima forwurðe þonne eal þin lichama fare tō helle.

² Cf. Luke 19. 10: Mannes Sunu cōm sēcean and hāl dōn þæt forwearð.

nigon and hundnigontig on þām muntum, and gæð and sæcþ þæt ān þe forwearð? And gyf hyt gelimpp þæt hē hyt fīnt, sōðlice ic ēow secge þæt hē swyðor geblissaþ for þām ānum þonne ofer þā nigon and hundnigontig þe nā ne losedon. Swā nys willa beforan ēowrum Fæder þe on heofenum ys þæt ān forwurpe of þisum lytlingum.

dēð, mā þonne ofer nigon and nigontigum rihtwisra þe dædbōte ne beðurfon.]

MATTHEW 19. 3-12.

Ðā genēalæhton him tō Farisæl, hyne costnigende, and cwædon: Is ālyfed ænegum menn hys wif tō forlætenne for ænegum þinge? Ðā andswarode hē him: Ne rædde gē: Se þe on fruman worhte, hē worhte wæpmann and wifmann? And cwæp: Forþām se mann forlætt fæder and mōdor, and hyne tō hys wife geþeot, and beoð twēgen on ānum flæsce; witodlice ne synt hig twēgen, ac ān flæsc. Ne getwæme nān mann þā ðe God gesomnode. Ðā cwædon hig: Hwi hēt Moyses syllan hiwgedāles bōc, and hig forlæton? Ðā cwæð hē: Moyses, for ēower heortan heardnesse, lyfde ēow ēower wif tō forlætenne; sōðlice næs hyt on frymðe swā.¹ Sōþlice ic secge ēow: Swā-hwā-swā forlætt hys wif, būton for forligere, and oþer fetað, sē unrihtthæmð; and se ðe forlætene æfter him nymð, sē unrihtthæmð.² Ðā cwædon hys leorningcnihtas: Gyf hyt swā ys þām menn mid hys wife, ne fremað nānum menn tō wifenne. Ðā cwæp

MARK 10. 2-12.

Ðā genēalæhton him Pharisel, and hine āxodon: Hwæðer ālyfð ænegum men his wif forlæstan? his þus fandigende. þā andswarode hē him: Hwæt beað Moyses ēow? Hi sædon: Moyses lyfde þæt man write hiwgedāles bōc, and hi forlæte. Ðā cwæð se Hælend: For ēower heortan heardnesse hē ēow wrāt þis beboð. Fram fruman gesceaft God hi geworhte wæpnedman and wifman, and cwæð: Forþām se mann forlætt his fæder and mōdor, and hine his wife geþeot, and beoþ twēgen on ānum flæsce; witodlice ne synt nā twēgen, ac ān flæsc. þæt God gesamnode, ne syndrige þæt nān man. And eft innan hūse his leorningcnihtas hine be þām ylcan āhsodon. Ðā cwæð hē: Swā hwylc man swā his wif forlætt, and oþer nimð, unrihtthæmed hē wyrcð þurh hi; and gif þæt wif hire were forlætt, and oþerne nimð, hēo unrihtthæmð.³

¹ MS. om. sōþlice . . . swā.

² Cf. Matt. 5. 31, 32: Sōðlice hit ys gecweden: Swā hwylc swā his wif forlætt, hē ælle hyre hyra hiwgedāles bōc. Ic secge ēow tō sōðum þæt ælc þe his wif forlætt būton forlegennyse þingum, hē dēð þæt hēo unrihtthæmð, and sē unrihtthæmð þe forlætene æfter him genimð.

³ Cf. Luke 16. 18: Ælc man þe his wif forlætt and oþer nimð, sē unrihtthæmð; and se ðe þæt forlætene wif nimð, sē unrihtthæmð.

hē: Ne underfōð ealle menn þis word, ac þām þe hyt geseald ys. Sōþlice synd belistnode þe of hyra mōdor innoþum cumað; and eft synd belistnode þe hig sylfe belistnodon for heofena rice. Undernyme se þe undernyman mæge.

MATTHEW 11. 25, 26.

Se Hælynd cwæð andswarende: Ic andypte þē, Drihten heofenes and eorþan, þū þe behyddyst þās þing fram wisun and glēawun, and onwruge þā lytlingun; swā, Fæder, forþām hyt wæs swā gecwēme beforan þē.

LUKE 10. 21.

On þære tide hē on Hālgum Gāste gebliссode, and cwæð: Ic andete þē, Fæder, Drihten heofones and eorðan, forþāþe ðū þās þing wisum and glēawum behyðdest, and lytlingum āwruge, forþām hit beforan þē swā gelicode.

[MATTHEW 13. 16, 17.]

Sōþlice ēadige synt ēowre ēagan, forþāþe hig gesēoþ, and ēowre ēaran, forþāþe hig gehýraþ; sōþlice on eornust ic ēow secge þæt manega witegan and rihtwise gewillnudon þā þing tō gesēonne þe gē gesēoþ, and hig ne gesāwon; and gehýran þā þing þe gē gehýrað, and hig ne gehýrdon.]

LUKE 10. 23, 24.

. . . Eadige synt þā ēagan þe gesēoð þā þing þe gē gesēoð; sōðlice ic ēow secge þæt manega witegan and cyningas woldon gesēon þæt gē gesēoþ, and hig hit ne gesāwon; and woldon gehýran þæt gē gehýraþ, and hig hit ne gehýrdon.

[MATTHEW 18. 7.]

Wā þysum middangearde þurh swicdōmas; nēod ys þæt swycdōmas cumon, þeah-hwæðere wā þām menn þe swycdōm þurh hyne cymð.]

LUKE 17. 1, 3, 4.

Ðā cwæð hē tō his leorningcnihtum: Unmihtlic is þæt gedrēfednyssa ne cuman; wā þām þe hig þurh cumað. . . Warniað ēow; gyf þin brōðor syngað, cid hym; and gif hē on dæg seofan siþun syngað, and seofan siþun tō ðē on dæg gecyrred byð, and cwyð: Hlt mē ofþincð, forgyf hit him.

[MATTHEW 18. 15, 21, 22.]

Sōþlice gyf þin brōðor syngað wið þē, gā and stýr him betwux þē and him sylfum; gyf hē þē gehýrð, þū gestaþelast þinne brōðor. . . Ðā genēalæhte Petrus tō him, and cwæð: Drihten, gyf min brōþor syngaþ wið mē, mōt ic him forgyfan oð seofon siþas? Ðā cwæp se Hælend: Ne secge ic þē: Oð seofon siðas, ac oð seofon hundseofontigon siþon.]

MATTHEW 19. 13-15.

þā wæron him gebrōhte lytlingas tō, þæt hē hys hand on hig āsette, and hig geblētsode. þā præadon hys leorningcnihtas hig. þā

MARK 10. 13-16.

And hī brōhton him hyra lytlingas, þæt hē hī æthrine; þā ciddon his leorningcnihtas þām ðe hī brōhton. þā se Hælend hī geseah, un-

LUKE 18. 15-17.

Ðā brōhton hig cild tō him, þæt hē hig æthrine; þā his leorningcnihtas hig gesāwon, hig ciddon him. Ðā clypode se Hælend hig tō

cwæðse Hælend: Lætað þā lytlingas, and nelle gē hig forbēodan cuman tō mē; swylcra ys heofena rice. And þā hē him hys handa on āsette, þā fārde hē þanon.

ne onfēhð swā lytling, ne mæg hē on ¹ þæt. Ðā beclypte hē hi, and, his handa ofer hi settende, blētsode hi.

wurðlice hē hit forbēad, and sǣde him: Lætaþ þā lytlingas tō mē cuman, and ne forbēode gē him, sōðlice swylcera is heofona rice. Sōþlice ic secge ēow: Swā hwylc swā Godes rice

him, and cwæp: Lætað þā lytlingas tō mē cuman, and ne forbēode gē hig; swylcera ys Godes rice. Sōðlice ic ēow secge: Swā hwylc swā ne onfēhð Godes rice swā-swā cild, ne gæð hē on Godes rice.

MATTHEW 19. 16-29.

And þā genēalǣhte him ān man tō, and cwæp: Lā gōða lārēow, hwæt gōdes dō ic þæt ic ēce lif hæbbe? Ðā cwæp hē: Hwæt āxast þū mē be gōde? ān God ys gōd. Sōþlice gyf þū wylt on lif becuman, heald þā beboda. Ðā cwæp hē: Hwylce? Ðā cwæð se Hælend: Ne dō þū mannslyht, Ne dō þū unrythǣmed, Ne stel þū, Ne sege þū lēase gewittnysse, Wurða þinne fæder and mōdor, and Lufa þinne nēhstan swā þe sylfne. þā cwæð se geonga: Eall þiss ic gehēold; hwæt ys mē gýt wana? Ðā cwæð se Hælend: Gyf þū wylt bēon fullfremed, gā and becyp eall þæt þū āhst, and syle hyt pearfum, and þonne hæfst þū goldhord on heofone; and cum and folga mē. Ðā se geonga mann gehyrde ðis word, þā ēode hē āweg unrōt, sōþlice hē hæfde mycele ǣhta.

MARK 10. 17-30.

And þā hē on wege ēode, sum him tō arn, and gebigedum cneowe tōforan him, cwæð, and bǣd hine: Lā gōða lārēow, hwæt dō ic þæt ic ēce lif āge? þā cwæð se Hælend: Hwi segst þū mē gōdne? nis nān man gōd būton God āna. Canst þū ðā bebodu: Ne unrihtǣm þū, Ne slyh þū, Ne stel þū, Ne sege þū lēase gewitnesse, Fācen ne dō ðū, Wurða þinne fæder and þine mōdor? Ðā andswarode hē: Gōða lārēow, eall ðis ic gehēold of minre geoguðe. Se Hælend, hine þā behealdende, lufode; and sǣde him: Ān þing þe is wana; gesyle eall þæt ðū āge, and syle hit pearfum, þonne hæfst þū goldhord on heofonum; and cum and folga mē. And for þām worde hē wæs geunrēt, and fērde gnornigende, forþām hē hæfde mycele ǣhta. þā cwæð se Hælend tō his leorning-

LUKE 18. 18-30.

Ðā āhsode hine sum ealdor: Lārēow, hwæt dō ic þæt ic ēce lif hæbbe? þā cwæð se Hælend: Hwi segst þū mē gōdne? nis nān man gōd būton God āna. Canst þū þā bebodu: Ne ofslyh ðū, Ne fyrena þū, Ne stel þū, Ne lēoh þū, Wurða þinne fæder and þine mōdor? Ðā cwæð hē: Eall þis ic hēold of minre geoguðe. Ðā cwæð se Hælend: Ān þing þe is wana; syle eall þæt ðū hæfst, and syle eall þæt pearfum, þonne hæfst þū goldhord on heofone; and cum and folga mē. Ðā hē þās word gehyrde, hē wearð geunrēt, forþāmppe hē wæs swiðe welig. Ðā se Hælend hine unrōtne geseah, hē cwæð: Ealā hū earfoðlice on Godes rice gāð þā ðe feoh habbað! Eaðellicor mæg se olfend gān þurh ānre² nǣðle ēage þonne se welega on Godes rice. Ðā cwædon þā ðe ðis gehyr-

¹ MS. om. on.

² MS. are.

Witodlice se Hælend cwæð tō hys leorning-cnihtum: Sōþlice ic ēow secge þæt earfoðlice se welega gæð on Godes rice. And eft ic ēow secge þæt ēaðellice byð þām olfende tō ganne þurh nǣdle ēage þonne se welega on heofona rice gā. Ðā hys leorningcnihtas þis gehýrdon, hig wundrodun, and cwædon: Hwā mæg þis gehealdan? þā cwæð se Hælend: Unēapelic þæt ys mid mannum; ac ealle þing synt mid Gode ēapellice. Ðā and-swarode Petrus and cwæð: Nū, wē forlēton ealle þingc, and folgodon þē; hwæt byð ūs tō mēde? Ðā cwæþ se Hælend: Sōþ ic ēow secge þæt gē þe mē folgodon, on edcenninge þonne mannes Sunu sitt on hys mægenþrymme, þæt gē sittað ofer twelf

setl, dēmente twelf mægða Israhel. And ælc þe forlǣt, for minum naman, hys hūs, oððe hys gebrōþru, oððe swustra, oppe fæder, oppe mōdor, oððe wif, oppe bearn, oððe land, be hundfealdon hē onfēhþ lēan, and hæfð ēce lif.

MATTHEW 19. 30.

Sōþlice manega fyrmeste bēoð ȝtemeste, and ȝtemeste fyrmeste.¹

MARK 10. 31.

Manega fyrmeste bēoð ȝtemeste, and ȝtemeste fyrmyste.

[LUKE 13. 30.]

And efne, synt ȝtemeste þā ūe bēoð fyrmyste, and synt fyrmyste þā ūe bēoð ȝtemeste.]

MATTHEW 20. 17-19.

Ðā fērde se Hælend tō Hierusalem, and nam hys leorningcnihtas on-sundron, and þus cwæþ:

MARK 10. 32-34.

Sōþlice hi fērdon on wege tō Hierusalem; and se Hælend him be-foran ēode, and hi ādrēd-

LUKE 18. 31-34.

Ðā nam se Hælend hys leorningcnihtas, and cwæð tō him: Farað tō Hierusalem, and ealle

¹ Cf. Matt. 20. 16: Swā bēoð þā fyrmestan ȝtemeste, and þā ȝtemestan fyrmeste. . . .

Nū, wē farað tō Hierusalem, and mannes Sunu byþ geseald þāra sācerda ealdrum and bōcerum; and hig genyperiað hyne tō deaþe, þeodum tō bysmrigenne, and tō swingenne, and tō āhōnne; and þām pryddan dæge hē ārist.

on him hine, and him fyligdon. And eft hē nam hi twelfe, and ongan him secgan þā ōing þe him tōwearde wæron: þæt wē nū āstig- að tō Hierusalem, and mannes Sunu bið geseald sācerda ealdrum, and bōcerum, and ealdrum; and hi hine deaþe genyperiað, and hi hine þeodum sylað, and hi hine bysmriað, and hi him on spætað, and hine swingað, and ofslēað hine; and hē ārist on þām priddan dæge.

þing beoð gefyllede þe be mannes Suna purh witegan āwritene synt. Hē byð þeodum geseald, and biþ bysmrud, and geswungen, and onspæst; and æfter-þām-þe hig hine swingað, hig hine ofslēað; and hē priddan dæge ārist. And hig nāht þæs ongēton, and him þis word was be- hydd.

MATTHEW 20. 20-28.

Ðā cōm tō him Zebedeis bearna mōdor mid hyre bearnum, hig geād- mēdende, and sum þingc fram him biddende. þā cwæð hē: Hwæt wylt þū?¹ Ðā cwæð hēo: Sege þæt þās mine twēgen suna sittan, ān on þine swiþran healfe, and ān on þine wynstran, on þinum rice. Ðā and- swarode him se Hælend: Gyt nyton hwæt gyt biddaþ; mage gyt drincan þone cālic ðe ic tō drincenne hæbbe? þā cwædon hig: Wyt magon. Ðā cwæð hē: Witodlice gyt minne cālic drincaþ; tō sittanne on mine swiþran healfe oððe on wynstran nys mē inc tō syllanne, ac þām þe hyt fram min- um Fæder gegearwod ys. And þā ðā tyn leorningnihtas gebulgon wiþ ðā twēgen gebrōðru, þā clypode se Hælend hig tō him, and cwæð: Wite gē þæt ealdormenn wealdað hyra þeoda, and þā ðe synt yldran habbað anweald on him. Ne byþ swā betweox ēow; ac swā hwylc swā wyle betweox ēow beon yldra, sý hē ēower þēn; and se þe wyle betweox ēow beon fyrrest, sý hē ēower þēow.² Swā mannes Sunu

MARK 10. 35-45.

Him þā genēalæhton tō Iacobus and Iohannes, Zebedeis suna, and cwædon: Lārēow, wē wyllað þæt þū ūs dō swā-hwæt-swā wē biddað. þā cwæð hē: Hwæt wylle gyt þæt ic inc dō? þā cwædon hi: Syle unc þæt wyt sitton on þinon wuldre, ān on þine swiþran healfe, and oþer on þine wynstran. Ðā cwæð se Hælend: Gyt nyton hwæt gyt biddað; mage gyt drincan þone cālic þe ic drince, and beon gefullod on þām fulluhte þe ic beo gefullod? þā cwædon hi: Wyt magon. Ðā cwæð se Hælend: Gyt drincað þone cālic þe ic drince; gyt beoð gefullode þām fulluhte ðe ic beo gefullod; sōðlice nis hit nā min inc tō syllene þæt gyt sitton on mine swiþran healfe oððe on þā wynstran, ac þām þe hit gegearwod ys. þā gebulgon þā tynne hi be Iacobe and Iohanne. Ðā clypode se Hælend hi, and cwæð:³ Wite gē þæt þā ðe on þeodum ealdorscype habbað, þæt hyra ealdras anweald ofer hi habbað. Sōðlice on ēow hit nis swā; ac swā hwylc swā wyle mid ēow yldest

¹ MS. tu.² MS. cū.³ Cf. Matt. 23. 10, 11: Ne ēow man ne nemne lārēowas, forþām ān, Crist, is ēower lārēow; se þe ēower ylstat sý, beo sē ēower þēn.

ne cōm þæt him man þēnode, ac þæt heon, sē byð ēower þēn; and se ðe he þēnode, and sealde his sǣwle lif wyle on ēow fyrrest beon, sē byð ealra þēow. Sōðlice ne cōm mannes

Sunu þæt him man þēnode, ac þæt he þēnode, and his sǣwle sealde for manegra ālþsednyse.²

MATTHEW 20. 29-34.

And þā hig fērdon fram Hiericho, him fyligde mycel menegu. And þā sǣton twēgen blinde wiþ ðone weg, and gehýrdon þæt se Hǣlend fērde; and þā clypodon hig tō him, and cwædon: Drihten, gemiltsa unc, Dauldes sunu. Ðā bead sēo menegu him þæt hig suwodon; þā clypodon hig þæs ðe mā: Drihten, gemiltsa unc, Dauldes sunu. þā stōd se Hǣlend, and clypode hig tō him, and cwæð: Hwæt wylle gyt þæt ic inc dō? Ðā cwædon hig: Drihten, þæt uncre ēagan sin geoponede. Ða gemiltsode hē him, and hyra ēagan æthrān; and hig sōna gesāwon, and fyligdon him.

cwæð hē: Lārēow, þæt ic gesēo. þā cwæð se Hǣlend tō him: Gā; þin gelēafa þe hālne gedyde. And hē sōna geseah, and him fyligde on wege.

MARK 10. 46-52.

þā cōmon hī tō Gericho; and hē fērde fram Gericho, and his leorn-ingcnihtas, and mycel menegu. Timeus sunu, Bartimeus, sǣt blind wiþ ðone weg wǣdla. þā hē gehýrde þæt hit wæs se Nazarenisca Hǣlend, hē ongan þā clyplan and cweðan: Hǣlend, Dauldes sunu, gemiltsa mē. þā budon him manega þæt hē suwode; hē clypode þā þæs ðe mā: Miltsa mē, Dauldes sunu. Ðā set stōd se Hǣlend, and hēt hine clyplan; þā sǣdon hī þām blindan: Bēo geheortra, and āris; se Hǣlend þe clypað. Hē þā āwearp his rēaf, and forðrædde, and tō him cōm. Ðā cwæð se Hǣlend: Hwæt wylt þū þæt ic þe dō? þā

LUKE 18. 35-43.

þā hē genēalǣhte Hiericho, sum blind man sǣt wiþ ðone weg wǣdligende. And þā hē gehýrde þā menego farende, hē āhsude hwæt þæt wære. Ðā sǣdon hig þæt þær fērde se Nazarenisca Hǣlend. þā hrýmde hē, and cwæð: Ēalā Hǣlend, Dauldes sunu, gemiltsa mē. And þā ðe fore-stōpun hine prēadon þæt hē suwode; ðæs þe mā hē clypode: Dauldes sunu, gemiltsa mē. Ðā stōd se Hǣlend, and hēt hine lǣðan tō him; þā hē genēalǣhte, hē āhsude hine: Hwæt wylt þū þæt ic ðe dō? Ðā cwæð hē: Drihten, þæt ic gesēo. Ðā cwæp se Hǣlend: Beseoh; þin gelēafa þe gehǣlde. And hē sōna geseah, and him folgode, God wuldrigende; and eall folc Gode lof sealde, þā hig þæt gesāwon.

¹ Cf. Matt. 23. 10, 11: Ne ēow man ne nemne lārēowas, forþām ān, Crist, is ēower lārēow; se þe ēower yltað sý, bēo sē ēower þēn. See also p. 264.

² Cf. Luke 22. 25-27: þā sǣde hē him: Cyningas wealdað hyra þēoda, and ða ðe anweald ofer hig habbað synt fremfulle genemned; ac ne bēo gē nā swā, ac gewurðe hē swā-swā gingra se þe yldra ys betwux ēow; and se þe fore-steppend ys, bēo hē swylce hē þēn sý. Hwæðer ys yldra, þe sē þe ðēnað, þe sē ðe sitt? witodlice sē ðe sitt. Ic eom on ēowrum midlene swā-swā sē þe ðēnað.

MATTHEW 21. 1-9.

And þā hē genēalǣhte Hierusalem, and cōm tō Bethfage, tō Olliuetes dūne, þā sende hē hys twēgen leorningcnihtas, and sǣde him: Faraþ on þæt castel þæt foran on-gēn ēow ys, and þonne sōna finde gyt āne as-senegetiggede, and hyre folan mid hyre; untig-eaþ hig, and lǣdaþ tō mē. And gyf hwā ēow ænigþingc tō cwyð, secg-eaþ þæt Drihten hæfþ þyses nēode, and þonne forlǣt hē ēow hrædlice. Eall þis wæs geworden, þæt wære gefylled þæt purh Esalam þone wite-gan gecweden wæs: Secgeaþ hēahnesse dehter: Nū, þin cyning þe cymþ tō, gedæfte, and rit uppan tamre assene and hyre folan. þā fērdon hys leorningcnihtas, and dydon swā hē him bebēad. And lǣddon þā assene tō him, and hyra folan, and lēdon hyra rēaf uppan hig, and setton hyne anuppan.² Witodlice þæt folc strehton hyra rēaf on þone weg; sume hēowun þāra trēowa bōgas, and strēowodon on þone weg. þæt folc þæt þar beforan fērde, and þæt þar æfter fērde,

MARK 11. 1-10.

Ðā hē genēalǣhte Hierusalem and Beth-ania, tō Olliuetes dūne, hē sende his twēgen leorningcnihtas, and cwæð tō him: Faraþ tō þām castele ðe on-gēan¹ inc ys; and gyt þar sōna gemētaþ assan folan getigedne, ofer þæne nān man gyt ne sæt; untigeaþ hine, and tō mē gelǣdaþ. And gyf hwā tō inc hwæt cwyð, secgaþ þæt Drihten hæfþ his nēode, and hē hine sōna hider lǣt. And þā hi ūtfērdon, hi gemetton þone folan ūte on twycenan beforan dura getigedne; þā untigdon hi hine. And sume þe þar stōdon þus sǣdon him: Hwæt dō gyt, þone folan untigende? þā cwædon hi: Swā se Hǣlend unc bēad; and hi lēton hi þā. Ðā lǣddon hi þone folan tō þām Hǣlende, and hi hyra rēaf on-ālēdon, and hē onsæt. Manega hyra rēaf on þone weg strehton; sume þā bōgas³ of þām trēowum hēowon, and strēowodon on þone weg. And þā ðe beforan ēodon, and þā ðe æfter folgodon, cwædon ðus: Osanna; sý geblētsod

LUKE 19. 29-38.

Ðā hē genēalǣhte Bethfage and Bethania, tō þām munte þe is genemned Olliueti, hē sende his twēgen cnihtas, and cwæð: Faraþ on þæt castel þe on-gēn inc ys; on þām gyt gemētaþ assan folan getiged, on þām nān man gyt ne sæt; untigeaþ hyne, and lǣdaþ tō mē. And gif inc hwā āhsaþ hwi gyt hinc untigeaþ, secgaþ him: Drihten hæfþ his nēode. Ðā fērdon þā ðe āsende wæron, and fundon swā hē him sǣde, þæne folan standan. Ðā hig hine untigdon, þā cwædon þā hlāfordas: Hwi untigeaþ þæne folan? Ðā cwædon hig: Forþā þe Drihten hæfþ his nēode. þā lǣddon hig hyne tō þām Hǣlende, and hyra rēaf wurpon ofer þæne folan, and þæne Hǣlend onufan settor. And þā hē fōr, hi strehton under hine hyra rēaf on þām wege. And þā hē genēalǣhte tō Olliuetes munes nyðerstige, þā ongunnon ealle þā menego geblissian, and mid mycelre stefne God heredon be eallum þām mlihtum þe hig gesāwon; and cwædon:

¹ MS. om. ongean.² Cf. John 12. 14, 15: And se Hǣlend gemette āne assan, and rād onuppan þām, swā hit āwriten ys: Ne ondræd þū, Siones dohtor; nū, þin cing cymþ, uppan assan folan sittende.³ MS. bocaras.

clypodon and cwædon: Hæl sý þú, Dauides sunu; sý geblætsod se þe côm on Drihtenes naman; sý him hæl on hēhnessum.

se þe côm on Drihtnes naman; si geblætsod þæt rice þe côm üres fæder Dauides; Osanna on hēahnessum.

Geblætsod sý se cyning þe côm on Drihtnes naman; syb sý on heofenum, and wuldor on hēahnessum.¹

MATTHEW 21. 18, 19.

On morgen, þā hē eft tō þære byrig fōr, þā hingrede hyne. And hē geseh ān fictrēow wið þone weg. þā ēode hē tō him, and ne funde on him būton þā lēaf āne; þā cwæð hē: Ne wurpe nāfre wēastm of þē ācenned. Ðā sōna forscranc þæt fictrēow.

MARK 11. 12-14.

And oþrum dæge, þā hī fērdon fram Bethania, hine hingrode. Ðā hē feorran geseah ān fictrēow þe lēaf hæfde, hē côm and sōhte hwæper hē þāron āht funde; þā hē him tō côm, ne funde hē þār būton lēaf āne; sōðlice hit wæs þæs fictrēowes tima. þā cwæp² hē: Heononforð on ēcnesse

ne ete ānig mann wēstm of þē; and his leorningcnihtas þæt gehyrdon.

MATTHEW 21. 12, 13.

þā se Hælend intō þām temple ēode, hē ādrāf üt ealle þā þe cēapodon innan þām temple; and þāra mynetera sceamelas, and hyra setlu þāra þe culfran sealdon, hē tōbræc. And cwæp tō him: Hyt ys āwriten: Min hūs ys gebedhūs; wlitodlice gū worhtun þæt tō þeofa cote.

MARK 11. 15-18.

þā cōmon hī eft tō Hierusalem. And þā hē on þæt templ ēode, hē ongan drifan of þām temple syllende and biggende; and mynetera þrocu, and hēahsetlu þe þā culfran cypton hē tōbræc; and hē ne geþafode þæt ānig man ānig fæt ūrh þæt templ bære. And hē þā lār-ende ðus cwæp³ tō him: Nis hit āwriten þæt min

LUKE 19. 45-48.

Ðā ongan hē of þām temple ūtdrifan þā syl- lendan and þā biggend- an, and him tō cwæð: Hit ys āwriten þæt min hūs ys gebedhūs; gē hit worhton tō sceaðena scræfe. And hē wæs dæghwamllice on þām temple lārende. Sōðlice þāra sacerda ealdras, and þā bōceras, and þæs folces ealdormen smēadon hū hig hine forðon mihton, and hig ne fundon hwæt hī him tō gylte dydon; sōðlice eall folc wæs ābysgod þe be him gehyrde secg- an.

hūs fram eallum þeodum bið genemned gebedhūs? sōðlice gē dydon þæt tō sceaðena scræfe. Ðā þæra sacerda ealdras and þā bōceras ðis gehyrdon, hī pōhton hū hī hine forspildon; þēh hī him ādrēdon hine, forðām eall sēo menigū wundrode be his lāre.

MATTHEW 21. 17.

And hē forlēt hī þā, and fērde of þære byrig tō Bethania, and lārde hī þār be Godes rice.

MARK 11. 19.

And þā hit æfen wæs. hē ēode of þære ceastre. hē ēode and wunode on þām munte þe ys ge- cweden Oliueti.

LUKE 21. 37.

Sōðlice hē wæs on dæg on þām temple lārende, and on niht

¹ Cf. John 12. 13: Hī nāmon palmtrýwa twigu, and ēodon üt ongēan hine, and clypedon: Si Israhela cing hæl and geblætsod, þe côm on Drihtnes naman.

² MS. cū.

³ MS. cū.

MATTHEW 21. 20-22.

And his leorningcnihtas wundrod-on, and cwædon: Lōca nū hū hrædlice þæt fictreow forscranc. þā and-swarode hē him and cwæð: Sōþ ic ēow secge: Gyf gē habbað gelēafan, and ne twyniað, ne dō gē nā þæt ān be þām fictreowe, ac ēac þēh gē cweþan tō þisum munte: Āhefe þē upp, and feall innan þā sǣ. And ealles þæs þe gē biddað gē beoð tipa, gyf gē gelyfað.

ēow secge: Swā-hwæt-swā gē gyrnende biddað, gelyfað þæt gē hit onfōð, and hit ēow becymð.

MARK 11. 20-24.

On merigen, þā hī ferdon, hī ge-sāwon þæt fictreow forscruncen of þām wyrtruman. þā cwæð Petrus: Lāreow, lōca hū forscranc þæt fictreow þe ðū wyrigdest. Ðā cwæð se Hǣlend him andswarigende: Habbað Godes trūwan; ic secge ēow tō sōðe: Si þū āfyrred, and on sǣ āworpen, and on his heortan ne twynað, ac gelyfð, swā-hwæt-swā hē cwyp: Gewurðe þis, þæt gewyrð. Forþām ic

MATTHEW 21. 23-27.

Ðā hē cōm intō þām temple, þā cōmon þāra sūcerda ealdras him tō, and cwædon: On hwylcere mihte wyrceð þū þās ping? and hwā sealde þē þisne anweald? þā answerode se Hǣlend him and cwæð: And ic āhsige ēow ānre spræce; gyf gē mē þā spræce secgeað, þonne secge ic ēow on hwylcum anwealde ic þās ping wyrce: Hwæðer wæs Iohannes fulluht, þe of heofonum, þe of mannum? Ðā cwædon hig betwux him: Gyf wē secgaþ: Of heofone, þonne cwyð hē: Forhwāmne gelyfde gē him? Gyf wē secgað: Of mannum, wē ondrædað þis folc; ealle hig hæfdon Iohannem for ānne witegan. Ðā andswaredon hig and cwædon: Wē nyton. þā cwæð hē: Ne ic ēow ne secge of

MARK 11. 27-33.

Ðā cōm hē eft tō Hierusalem. And þā hē on þām temple ēode, him tō genēalǣhton þā hēah-sācerdas, and bōceras, and ealdras, and þus cwædon: On hwylcum anwealde dēst þū ðās ping? and hwā sealde þē þisne anweald, þæt þū ðis dō? þā cwæð se Hǣlend: And ic āhsige ēow ānre spræce; and swariað mē, and ic secge ēow þonne on hwylcum anwealde ic þis dō: Hwæðer wæs Iohannes fulluht, þe of heofone, þe of mannum? and swariað mē. Ðā pohton hī, and cwædon betweox him: Gif wē secgað: Of heofone, hē segð ūs: Hwi ne gelyfde gē him? Gif wē secgað: Of mannum, wē ondrædað þis folc; ealle hī hæfdon Iohannem þæt hē wære sōðlice witega. þā andswaredon hī þām Hǣl-

LUKE 20. 1-8.

Ðā wæs anum dæge geworden, þā hē þæt folc on þām temple lārde, and him bodude, þā cōmun þāra sūcerda ealdras and þā bōceras, and tō him cwædon: Sege ūs on hwylcum anwalde wyrceð þū ðās ping, oððe hwæt ys sē ðe þē þisne anwald sealde? Ðā cwæp hē him tō andsware: And ic āhsige ēow ān word; and swariað mē: Wæs Iohannes fulluht of heofone, hwæðer þe of mannum? Ðā pohton hig betwux him, and cwædon: Gyf wē secgað þæt hē sý of heofone, hē cwyð tō ūs: Hwi ne gelyfde gē him? Gyf wē secgað þæt hē sý of mannum, eall folc us hǣnð; hī wiston geara þæt Iohannes wæs witega. Ðā andswaredon hig þæt hig nyston hwanun hē wæs. Ðā

hwylcum anwealde ic
þās þing wyrce.

ende and cwædon: Wē
nyton. Ðā cwæð se
Hælend: Ne ic ēow ne
secge on hwylcum anwealde ic þās þing dō.

cwæð se Hælend him
tō: Ne ic ēow ne secge
on hwylcum anwalde ic
þās þing wyrce.

MATTHEW 21. 33-42,
44-46.

Gehyrp nū oþer big-
spel: Sum hiredes eald-
or wæs, se plantode win-
gerd, and betýnde hyne,
and sette þær on win-
wringan, and getim-
brode áne stýpel, and
gesette þone myd eorþ-
tyllion, and fërde on
elpēodignysse. þā ðara
wēastma tid genēalǣhte,
þā sende hē hys þēowas
tō þām eorðtyllion, þæt
hig onfēgon his wēst-
mas. Ðā nāmon hig hys
þēowas, and swungon
sumne hī of-
slōgun, sumne hig oftorf-
odon. Ðā sende hē eft
ōðre þēowas, sēlran
þonne þā ærran wæron;
ðā dydon hig þām gelice.
Æt nēhstan hē sende
hys sunu him tō, and
cwæð: Hig forwandiað
þæt hig ne dōn minum
suna swā. Witodlice
þā ðā tyllian þone sunu
gesāwon, þā cwædon
hig betwyx hym: Ðes
ys yrfenuma; uton gān
and ofslēan hyne, and
habban ūs hys æhta. Ðā
nāmon hig, and ofslōgon
hyne, and āwurpon wið-
ūtan þone wingearð.
Hwæt dēþ ðes wingearð-
es hlāford þām eorþ-
tyllion, þonne hē cymð?
Ðā cwædon hig: Hē

MARK 12. 1-12.

Ðā ongan he him big-
spel reccan: Sum man
him plantode wingearð,
and betýnde hine, and
dealf áne sēað, and
getimbrode ænne stýp-
el, and gesette hine mid
eorþtillim, and fërde
on elpēodignysse. þā
sende hē tō þām tillig-
um his þēow on tide,
þæt hē þæs wingearðes
wēastm onfēnge; ðā
swungon hī þæne, and
forlēton hine idelhende.
And eft hē him sende
ōðerne þēow; and hī
þone on hēafde gewund-
odon, and mid tēonum
geawencton. And eft
hē him sumne sende,
and hī þæne ofslōgon,
and manega oþre; sume
hī bēoton, sume hī of-
slōgon. þā hæfde hē
þā gýt ænne lēofostne
sunu; þā sende hē æt
nēhstan him þæne, and
cwæð: Witodlice minne
sunu hig forwandiað.
Ðā cwædon þā tillian
him betwēonan: Hēr is
se yrfenuma; uton of-
slēan hine, þonne bið
ūre sēo yrfeweardnes.
Hī þā ofslōgon hine, and
wurpon wiðūtan þone
wingearð. Hwæt dēð
þæs wingearðes hlāford?
Hē cymð and fordēð þā
tilligea, and sylð oþron

LUKE 20. 9-19.

Hē ongan þā ðis big-
spel tō þām folce cweð-
an: Sum man plantode
him wingearð, and hine
gesette mid tillum; and
hē wæs him feor maneg-
um tidum. Ðā on tide
hē sende hys þēow tō
þām tillum, þæt hig him
sealdon of þæs win-
gearðes wēastme; þā
swungon hig þæne, and
idelne hine forlēton.
Ðā sende hē oðerne
þēow; þā bēoton hig
ðæne, and mid tēonum
gewæccende hine forlēt-
on idelne. þā sende hē
þridðan; þā wurpon hig
ūt þæne gewundudne.
Ðā cwæð þæs win-
gearðes hlāford: Hwæt
ðō ic? ic āsende minne
lēofan sunu; wēnunga
hine hig forwandiað,
þonne hig hine gesēoþ.
Ðā hine þā tillian gesā-
won, hig þōhton betwux
him, and cwædon: Hēr
ys se yrfeweard; cumað,
uton hine ofslēan, þæt
sēo æht ūre sý. And
hig hine of þām win-
gearde āwurpon ofslege-
ne. Hwæt dēð þæs
wingearðes hlāford?
Hē cymð, and forspilð
þā tillian, and sylð þæne
wingearð oðrum. Hig
cwædon, þā hig þis ge-
hyrdon: þæt ne ge-

fordæð ðā yfelan mid yfele, and gesett hys wingerd mid ðprum tillon, þe him hys wæstm hyra tidon āgyfon. Ðā cwæð se Hælynd: Ne rædde gē næfre on gewritun: Se stān þe ðā tīmbriendan āwurpon ys geworden tō þære hyrnan hēafde; ðys ys fram Drihtne gewordyn, and hyt ys wundorlic on ūrum eagum? . . . And se þe fylp uppan þysne stān, hē byp tōbrýsed; and hē tōbrýsð pone ðe hē on-uppan fylð. þā þāra sācerda caldras and þā Pharisei hys bigspel gehýrdon, þā ongēton hig þæt hē hit sæde be him; hī sōhton hyne, and ondrēdon þæt folc, forþāmpē hī hæfdon hyne for ænne witegan.

MATTHEW 23. 1-10.

Ðā sæde hē hym eft ðēer bigspel, and þus cwæð: Heofona rice ys gelic gewurden þām cyninge þe macude hys suna gyfta.¹ And sende his þeowas, and clypode þā gelaðodan tō þām gyftum; þā noldon hī cuman. Ðā sende hē eft ðēere þeowas, and sæde þām gelaþedon: Nū, ic gegearwode mine feorme; mine fearras and mine fugelas synt ofslegene, and ealle mine þing synt gearwe; cumað tō þām gyftum. Ðā forgýmdon hig þæt, and ferdun, sum tō his tūne, sum tō hys manggunge. And þā ðpre nāmon hys þeowas, and mid tēonan geswencton, and ofslōgon. Ðā se cyning þæt gehýrde, þā wæs hē yrre, and sende hys here tō, and fordyde þā mǣnslagan, and hyra burh forbærnde. þā cwæð hē tō hys þeowum: Witodlice þās gyfta synt gearwe,² ac þā ðe gelaþode wæron ne synt wyrpe. Gāð nū witodlice tō wega gelætum, and

[LUKE 14. 16-24.

Ðā sæde hē him: Sum man worhte mycele feorme, and manega gelaðode. þā sende hē his þeowan tō þære feorme timan, þæt hē sæde þām gelaðedum þæt hig cōmun, forþāmpē ealle þing gearwe wæron. þā ongunnon hig ealle hig belāðian. Se forma him sæde: Ic bohte ænne tūn, ic hæbbe nēode þæt ic fare and hine gesæo; ic bidde þē þæt tū mē belādige. Ðā cwæð se ðēer: Ic bohte ān getýme oxena, nū wille ic faran and fandian hyra; nū bidde ic þe: Belāda mē. Ðā cwæð sum: Ic lādde wif hām; forþā mē ic ne mæg cuman. þā cyrde se þeowa, and cýdde his hlāforde þæt. Ðā cwæð se hlāford mid yrre tō þām þeowan: Gā hrape on þā strēta and on wic þisse ceastre, and pearfan, and wanhāle, and blinde, and healte lād hider in. Ðā cwæð se þeowa: Hlāford, hit ys gedōn swā þū bude, and nū gyt hēr is æntig stōw.

¹ MS. wurpun.² MS. gyfta.³ MS. earwe.

clypiaþ to þisum gyftum swā hwylce swā gē gemēton. Ðā ēodon þā þēowas út on þā wegas, and gegaderedon ealle ðā þe hig gemēttan, gōde and yfele; þā wærun þā gyfthūs mid sittyndum mannum gefyllde.

þā cwæð se hlāford þā gyt tō þām þēowan: Gā geond þās wegas and hegas, and nȳd hig þæt hig gān in, þæt min hūs si gefylled; sōðlice ic ēow secge þæt nān þāra manna þe geclypode synt ne onbyrigeað minre feorme.]

MATTHEW 23. 15-32.

Ðā ongunnon þā Pharisei rēdan þæt hig woldon þone Hælend on hys spræce befōn. þā sendon hi him hyra leorningcnihtas tō, mid þām Herodianiscum, and þus cwædon: Lār-ēow, wē witon þæt þū eart sōpfæst, and þū lārst Godes weg myd sōdfæstnysse, and ðū ne wandast for nānon menn, nē þū ne bescēawast nānes mannes hād. Sege us: Hwæt pincō þē? ys hyt ālyfed þæt man cāsere gafol sylle, þe nā? þā se Hælend hyra fācn gehȳrde, þā cwæð he: Lā licceteras, hwi fandige gē min? ætywað¹ mē þæs gafoles mynyt. Ðā brōhton hi him ānne peninc. Ðā cwæð se Hælend tō him: Hwæs anlicnys ys þis, and ðis oferge-writ? Hig cwædon: þæs cāsýres. Ðā cwæð hē: Āgyfað þām cāsere þā þing þe ðæs cāsýres synt, and Gode þā ōing þe Godes synt. þā hig þæt gehȳrdon, þā wundrodon hig, and forlēton

MARK 12. 13-27.

þa sendon hi tō him sume of Phariseum and Herodianum, þæt hi befēngon hine on his worde. Ðā cōmon hi, and þus mid fācne cwædon: Lārēow, wē witon þæt þū eart sōpfæst, and þū ne rēcst be ænegum men; ne be scēawast þū manna an-sýne, ac þū Godes weg lārst on sōdfæstnysse; ālyfð gafol tō syllanne þām cāsere, hwæðer þe wē ne syllap? þā cwæð hē, and heora lotwrenc-eas¹ wiste: Hwi fandigē min? bringað mē þone pening, þæt ic hine gesēo. þā brōhton hi him. þā sǣde hē him: Hwæs is þeos anlicnys and þis gewrit? Hi cwædon: Ðæs cās-eres. Ðā cwæð se Hælend tō him: Āgyfað þām cāsere þā ōing þe þæs cāseres synd, and Gode þā ðe Godes synd. þā wundrodon hi be þām. þā cōmon him tō Saducei,² þā secgað þæt ærist ne sȳ, and hine āhsodon, and ðus cwædon: Lārēow, Moyses ūs

LUKE 20. 20-38.

Ðā sendun hig mid searwum þā ðe riht-wise lēton, þæt hig hine gescyldgudun, and þæt hig hine gesealdon þām ealdron tō dōme, and tō ðæs dēman anwalde tō fordēmanne. Ðā āhsodon hig hine, and cwædon: Lārēow, wē witon þæt þū rihte sprycst and lārrest, and for nānon men ne wandast, ac Godes weg on sōdfæstnesse lārst; ys hit riht þæt man þām cāsere gafol sylle, þe nā? þā cwæð hē tō him, þā hē hyra fācen onget: Hwi fandige min? ȳwaþ mē ānne peninc; hwæs anlicnesse hæfþ hē and oferge-writ? Ðā cwædon hig: þæs cāseres. Ðā cwæð hē tō him: Āgyfað þām cāsere þā ōing þe ðæs cāseres synt, and Gode þā ōing þe Godes synt. Ðā ne mihton hig his word befōn beforan þām folce; þā suwudun hig, wundrigende be his andsware. Ðā genēalēhton sume of Saduceum, þā ætsacað þæs

¹ MS. lotwrencceaste.² MS. ætgywað.³ MS. Sadcei.

hyne, and ferdon onweg. On þam dæge cōmon tō him Saducel, þā secgeað þæt nān æryst ne sƿ, and hig āxodon hyne and cwædon: Lārēow, Moyses sǣde, gƿ hwā dēad syƿ and bearn næbbe, þæt his brōðor nyme his wif, and strýne him bearn. Witodlice myd ūs wǣrun seofun gebrōþru; and se forma fette wif, and forðferde, and lǣfde hys brēƿer his wif būtan bearne; and se oðer ealswā, and se prýdda, oƿ ðone seofþan. þā sƿ sƿemestan forƿferde þæt wif. Hwylces þāra sufona byð þæt wif on þām æriste? ealle hig hǣfdon hig. Ðā and-swarode se Hǣlend hym and cwæð: Gē dwellað, and ne cunnon hǣlge gewritu, nē Godes mǣgen. Witodlice ne wiflað hig nē hig ne ceorlað on þām æryste, ac hig synt swylce Godes englas on heofone. Ne rǣdde gē be dēadra manna æryste þæt ēow fram Gode gesǣd wæs: Ic eom Abrahames God, and Isaaces God, and Iacobes God? Nys God nā dēadra, ac lybbendra.

wrāt, gif hwæs brōðor dēad bið, and lǣfð his wif, and næfð nān bearn, þæt his brōðor nime his wif, and his brōðor sǣd wecce. Eornostlice seofon gebrōþru wǣron; and se æresta nam wif, and wearð dēad, nā lǣfedum sǣde; and þā nam se oðer hi, and wearð dēad, nē sē sǣd ne lǣfde; gelice se pridda; and ealle seofon hi hǣfdon, and sǣd nelǣfdon. Ealra æftemest þā forðferde þæt wif. On þām æriste hwylces þāra seofona bið þæt wif? hi ealle hi hǣfdon. þā andswarode him se Hǣlend: Hū ne dwellgað gē, forþāmpe gē nyt on þā hǣlgan gewritu, nē Godes mǣgen? Sōðlice þonne hi of dēaðe ārisaþ, ne wiflaþ hi, nē ne gyftlgeað, ac hi synt swylce Godes englas on heofonum. Be þām dēadum, þæt hi ārison, ne rǣdde gē on Moyses bēc hū God tō him cwæþ, ofer þone gorst-beam: Ic eom Abrahames God, and Isaaces God, and Iacobes God? Nys God dēadra, ac hē ys¹ lybbendra; sōðlice swýpe gē dwelligeað.

æristes,¹ and āhsodon hine and cwædon: Lārēow, Moyses ūs wrāt, gif hwæs brōðor byð dēad and wif hǣbbe, and sē byð būtan bearnum, þæt his brōþor nime his wif, and hys brōþor sǣd āwecce. Seofon gebrōþru wǣron; and se forma nam wif, and wæs dēad būtan bearnum; ðā nam oðer hig, and was dēad būtan bearne; ðā nam se pridda hig; and swā ealle seofone, and nān sǣd ne lǣfdon, and wǣron dēade. Ðā ealra ytemest wæs þæt wif dēad. On þām æryste hwylces hyra wif biþ þæt? Ðā cwæþ se Hǣlend tō him: þysse worulde bearn wiflaþ and beoþ tō giftum gesealde; ðā ðe synt þære worulde wyrðe and ærystes of dēadum,² ne giftlgeaþ hi nē wif ne lēdað, nē ofer þæt sweltan ne magon; hig synt sōðlice englum gelice, and hig synt Godes bearn, þonne hig synt ærystes bearn. Forþāmpe sōðlice dēade ārisað, and Moyses sƿtýwde wið ānne bēlgbeam, swā hē cwæð: Drihten, Abrahames God, and

Isaaces God, and Iacobes God. Nys God dēadra, ac lybbendra; ealle hig him lybbað.

¹ MS. æristest.

² MS. dēapum.

³ MS. hys.

MATTHEW 23. 34-40.

pā pā Phariseiscan gehyrdon þæt hē hēt pā Saduceiscan stýlle béon, pā eodon hig tōgædere. And ān, þe wæs þære æ² lārēow, āxode hyne and fandode hys, þus cweðende: Lā lārēow, hwæt ys þæt mæste bebod on þære æ? Ðā cwæð se Hælend: Lufa Drihten þinne God on ealre þinre heortan, and on ealre þinre sǽwle, and on eallum þinum mōde. þis ys þæt mæste and þæt fyrmyste bebod. Oþyr ys þysum gelic: Lufa þinne nēhstan swā-swā þe sylfne. On þysum twām bebodum byð gefylled eall sēo æ.

MARK 12. 28-31.

Ðā genēalæhte him ān of pām bōcerum, þe¹ gehyrde hi smēagende, and geseah þæt hē him wel andswarode, and āhsode hine hwæt wære ealra beboda mæst. þā andswarode hē him: þæt is þæt mæste bebod ealra: Israhel, gehyr urne Drihten God; hē is ān God;³ and lufa þinne Drihten God of ealre þinre heortan, and of ealre þinre sǽwle, of⁴ eallum þinum mode, and of eallum þinum mægene. þæt is þæt fyrmeste bebod. Sōðlice is oðer þissum gelic: Lufa þinne nēhstan swā þe sylfne. Nys oðer mære bebod.

MATTHEW 23. 41-46.

pā pā Phariseiscan⁵ gegaderude wæron, pā cwæp⁶ se Hælynd: Hwæt þincð ēow be Criste? hwæs sunu ys hē? Hig cwæð dun: Dauides. Ðā cwæð se Hælend: Hwi clypað Dauid hyne on gāste Drihten, and cwyð: Drihten cwæð tō minum Drihtne: Site on mine swyðran healfe oð-þæt ic gesette þine fynd þe tō fōtsceamole? Gyf Dauid hyne on gāste Dryhten clypað, hū ys hē hys sunu? Ðā ne mihton hig him nān word andswarian, nē nān ne dorste of ðām dæge hyne nān þing mære āxigean.

MARK 12. 35-37.

Ðā cwæp se Hælend, on pām temple lārende: Hū secgað pā bōceras þæt Crist sý Dauides sunu? Dauid sylf cwæp tō pām Hālgan Gāste: Drihten cwæp tō minum drihtne: Site on mine swyðran healfe oð ic þine fynd āsette tō fōtsceamole þinra fōta. Dauid sylf nemde hine Drihten, and hwanon is hē his sunu? And mycel menegu hine luflice gehyrde.

LUKE 20. 41-44.

pā cwæð hē tō him: Hwi secgað hig þæt Crist sý Dauides sunu? and Dauid cwyð on pām sealme: Drihten sæde tō minum Drihtne: Site on mine swiðran healfe oð-þæt ic āsette þine fynd tō fōtsceamole þinra fōta. Dauid hine clypað Drihten, and hū meta ys hē hys sunu?

MATTHEW 23. 1, 4-7.

pā spræc se Hælynd tō pām folce, and tō hys leorningcnyhton: . . . Hig bindað hefge byrþna, þe man āberan ne mæg, and lecgæð pā uppan manna exla; and

MARK 12. 38-40.

pā sæde hē him on his lāre: Warnlað fram bōcerum, pā wyllað on gegyrlum gān, and béon on strætum grēte, and on fyrmestum lārēow-setlum sittan on gesam-

LUKE 20. 45-47.

Ðā sæde hē hys leorningcnihtum, eallum folce gehyrendum: Warnlað wið pā bōceras, ðā þe wyllað on gegyrlum gān, and lufiaþ grētinga on stræte, and pā yld-

¹ MS. þe he.² MS. æ ys.³ MS. om. an God.⁴ MS. om. of.⁵ MS. phariseiscan.⁶ MS. cw.

nellað hig þā mid heora fingre æthrinan.¹ Ealle heora worc hig dōð þæt menn hī gesēon; hig tōbrædað hyra heals-bēc,² and mærsiað heora rēafa fnadu. Hig lufgeaþ þā fyrmystan setl on gebēorscypum, and þā fyrmystan lārēowsetl on gesomnungum, and þæt hig man grēte on strætum,³ and þæt menn hig lārēowas nemnon.

stan setl on gesamnungum, and þā forman hlininga on gebēorscypum; þā forswelgað wydywna hūs, hiwigende lang gebed, þā onfōð mæran genyþerunga.

MATTHEW 23. 13, 23, 25, 27, 29,
31, 33-39.

Wā ēow, bōcyras and Pharisei, licceteras! forþām gē belūcað heofona rice beforan mannun: nē gē in ne gāþ, nē gē ne gepafiað þæt oðre ingān. . . . Wā ēow, bōceras and Pharisei, licceteras! gē þe tēoðiað mintan, and dille, and cumyn, and gē forlētun þā þing þe synt hefegran þære æ, dōm, and mildheortnyse, and gelēafan; þās þing hyt gebyrede þæt gē dydon, and þā oðre ne forlētun. . . . Wā ēow, bōceras and Pharisei, licceteras! forþām gē clænslað þæt wiðutan ys caliceas and dīxas; and gē synt innan fulle rēafāces and unclænnyse. . . . Wā ēow, bōcyras and Pharisei, licceteras! forþām gē synt gelice hwitum byrgenum, þā pinceað mannun ūtan wlitige; and hig synt innan fulle dēadra bāna and ealre fylþe. . . . Wā ēow, bōcyras and Pharisei, licceteras! gē þe timbriað witegena byrgene, and glengað rihtwisra gemyndstōwa. . . . Witodlice gē synt ēow sylfum tō gewittnyse þæt gē synt þære bearn ðe ofslōgon þā witegan. . . . Ēalā gē næddran and næddrena cynn, hū

[LUKE 11. 52: Wā ēow æglēawum! forþām þe gē ætbrūdun þæs ingehydes cāge; gē in ne ēodun, and gē forbudon þā þe inēodun.]

[LUKE 11. 42: Ac wā ēow Fariseum! gē þe tēoþiað mintan, and rudan, and ælce wyrte, and gē forbūgað dōm and Godes lufe; þās þing ēow gebyrede tō dōnne, and þā þing ne forlētan.]

[LUKE 11. 39: . . . Nū, gē Farisei þæt ūte is calices and disces geclēnsiað; þæt ēow innan is, þæt is full rēafāces⁴ and unrihtwisnesse.]

[LUKE 11. 44: Wā ēow! forþām þe gē synt swylce þā byrgena þe man innan ne scēawað, and þā mēn nyton þe him onufan gāð.]

[LUKE 11. 47: Wā ēow! gē þe timbriað witegena byrgena; ēower fæderas hig ofslōgon.]

[LUKE 11. 48: Eallunga gē cýðað and gē þafiað ēower fædera weorcum, forþām hig ofslōgon hig, and gē timbriað hira hyrgena.]

[LUKE 11. 49-51: Forþām cwæð Godes wisdom: Ic sende tō him

¹ Cf Luke 11. 46: . . . Gē sýmað men mid þām byrþenum þe hig āberan ne magon, and gē ne āhrinap þā sēamas mid ēowrum ānum fingre.

² MS. heals bæc.

³ Cf. Luke 11. 43: Wā ēow Fariseum, gē þe lufað þā forman hēahsetl on gesamnungum, and grētinga on stræte.

⁴ MS. readface.

fleo gē fram helle dōme?¹ Ic sende tō ēow witegan and wise bōcyras; and gē hig ofslēað, and hōð, and swingað on ēowrum gesomnungum, and gē hig ēhtað of byrig on byrig; þæt ofer ēow cume ælc rihtwis blōd þe wæs āgoten ofer eorþan, fram Abelys blōde þæs rihtwisan oð Zacharias blōd, Barachias suna, þone gē ofslōgon betwux þām temple and þām weofode. Sōþ ic ēow secge: Ealle þās þing cumaþ ofer þās cneorise. Ēalā Ierusalem, ēalā Gernusalem, þū þe witegan ofslīht, and mid stānum oftorfast þā ðe tō þē āsende synt! swiðe oft ic wolde þine bearn gegaderigan, swā sēo henn hyre cicennu under hyre fyþeru gegaderað, and þū noldest! Witodlice nū byþ ēower hūs eow wēste forlāsten. Sōð ic secge ēow: Ne gesēoþ gē mē heononforð, ārpāmpe gē secgeon: Sý geblētsod se þe cōm on Drihtnes naman.

witegan and apostolas, and hig ofslēað hig and ēhtað, þæt ealra witegena blōd sý gesōht þe wæs āgoten of middangeardes fruman fram þisse cnēorysse; fram Abeles blōde oð Zachariam blōd, se forwearð betwux þām altāre and þām temple. Ic ēow secge: Swā bið gesōht fram þisse cnēorysse.]

[LUKE 13. 34, 35: Ēalā Hierusalem, Hierusalem, þū ðe þā witegan ofslīht, and hāenst þā ðe tō þē āsende synt! hū oft ic wolde þine bearn gegaderian swā se fugel dēð his nest under his fīðerum, and þū noldest! Nū bið ēower hūs eow forlāsten. Sōðlice ic ēow secge þæt gē mē ne gesēoð ārpāmpe cume se þonne gē cweðað: Geblētsod sý se ðe cōm on Drihtnes naman.]

MARK 12. 41-44.

Ðā sset se Hælend on gēn þone tollsceamol, and geseah hū þæt folc hyra feoh torfude on þone tollsceamol; and manega wellge torfudon fela. þā cōm ān earm wuduwe, and wearp twēgen feorðlingas. Ðā clypode hē his leorningnihtas, and sēde him: Sōðlice ic ēow secge þæt þeos earne wuduwe eallinga mæst sealde þara þe on tollsceamol sealdon: ealle sendon of þām þe hi genōh hæfdon; sōþlice þeos of hyre yrmpe eall þæt hēo hæfde sealde, ealle hyre andlyfene.

LUKE 21. 1-4.

Ðā hē hine beseah, hē geseh þā welegan hyra lāc sendan on þone sceoppān. þā geseah hē sume earne wydewan bringan twēgen feorðlingas. Ðā cwæð hē: Sōð ic ēow secge þæt ðeos earne wudewe ealra mæst brōhte: sōðes ealle þās brōhton Gode lāc of hyra mycelan welan; þeos wudewe brōhte of þām þe hēo hæfde, ealle hyre andlyfene.

MATTHEW 24. 1-14.

And þā se Hælend ūtēode of þām temple, him tō genēalāhton hys leorningnihtas, þæt hi him sētywdon þæs temples getimbrunge. þā andswarode hē him

MARK 13. 1-13 (translated).

Ðā hē of þām temple ēode, þā cwæð ān of his leorningnihtum to him: Lāreow, lōca hwylice stānas hēr synt, and hwylice getim-

LUKE 21. 5-19.

And þā cwæð hē tō þām þe sēdon be þām temple þæt hit wære geglenged mid gōdum stānum and gōdum gifum: þās þing þe gē gesēoð, þā dagas cumað

¹ Cf. Matt. 3. 7: . . . Lā nāddrena cyn, hwā geswutelode ēow tō ðeonne fram þān tōweardan yrrē? Also Matt. 12. 34: Lā gē nāddrena cynryn. . .

and cwæð: Geséoþ gē eall þis? sōð ic secge ēow: Ne bið hēr lāfed stān uppan stāne þe ne bēo tōworpen. Ðā hē sæt uppan Oliuetes dūne, þā cōmun hys leorningcnihtas dihlīce, and cwædon: Sege ūs hwænne þās ōing gewurþun, and hwilc tǣcn sī þines tōcymys and worulde geendunge. Ðā andswarode hē him and cwæð: Warniað þæt ēow nān ne beswice. Manega cumaþ on minum naman, and cweðaþ: Ic eom Crist; and beswicaþ manega. Witodlice ge gehyrað gefeoht and gefeohta hlisan; warnigeað þæt gē ne beon gedrefede; ðās þing sceolun gewurþan, ac nys þonne gýt se ende. Þeod winð ongēn þeode, and rice ongēn rice, and mann-cwealm-as bēoð, and hungras, wide geond land, and eorþan styrunga. Ealle þās þing synt þæra sara anginnu. Ðonne syllað hi ēow on gedrefed-nysse, and ofslēað ēow, and ealle menn ēow hatigeað for minum naman. And þonne bēoð manega unge-trýwode, and belæwað betwýx him, and hatigeað him betwýnan. And manega lēase witegan cumað, and beswicað manega. And for-

brunga þisses temples. þā cwæð se Hǣlend: Ne geséo gē ealle þās mycelan getimbrunga? ne bið hēr lāfed stān ofer stān, þe ne bēo tōworpen. þā hi sæton on Oliuetes dūne ongēn þæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas āhsodon: Sege ūs hwænne þās þing gewurðon,¹ and hwylc tǣcn bið þanne ealle þās ōing onginnað beon geendud. þā ongan se Hǣlend him andswarigende tō cweðan: Warniað þæt ēow nān man ne beswice; sōþlice manega cumað on minum naman, and cweðaþ: Ic eom Crist; and beswicað manega. And þonne gē gehyrað gefeoht and gefeohta hlisan, ne ondræde gē ēow; hit gebyrað þæt hit gelimpe,² ac þonne gýt nis ende. Sōðlice þeod ārist āgēn þeode, and rice ongēn rice; and bēoþ eorþan styrunga geond stōwa, and hungor; þis synd sara anglin. Warniað ēow sylfe; hi syllað ēow on geþeahste, and swingað on gesamnungum; and gē standaþ beforan dē-mum and cýningum for minum naman, him on gewitnesse.—And þonne hi syllende ēow lædaþ, ne foresmēage gē hwæt

on þām ne bið stān lāfed ofer stān, þe ne bēo tōworpen. þā āhsodon hig hine: Lā Bebeodend, hwænne bēoð þās þing, and hwylce tǣcna bēoð þonne þās þing gewurð-aþ? Ðā cwæþ hē: Warniað þæt gē ne syn beswicene; manega cumað on minum naman, and cweðaþ: Ic hit eom, and tid genēalǣcð; ne fare gē æfter him. Ne bēo gē brēgede þonne gē geséoð gefeoht and twýrǣdnessa; ðās þing gebyrigeað æryst, ac nys þonne gýt ende. Ðā cwæð hē tō him: þeod ārist ongēan þeode, and rice ongēan rice; and bēoþ mycele eorþan styrunga geond stōwa, and cwealm-as, and hungor, and egsan of heof-one, and mycele tǣcna beoþ. Ac tōforan eal-lum þissum hig nimað ēow, and ēhtað, and syllað³ ēow on gesam-nunga and on hyrd-nyssa, and lædaþ ēow tō cýningum and tō dē-mum for minum naman; þis ēow gebyraþ on gewitnesse. Nesceole gē on ēowrum heortum foresmēagan hū gē and-swarian; ic sylle ēow mūd and wisdōm þām ne magon ealle ēower wiðerwinnan wiðstand-an and wiðcweðan. Gē bēoð gesealde fram mæg-

¹ MS. gewurdon.² MS. gebelimpe.³ MS. syððan.

pāmpē unrihtwisnys
rixað, manegra lufu
ācōlap; witodlice se þe
purhwunað oð ende, sē
byþ hāl. And þis god-
spel byþ bodod ofer ealle
eorþan, on gewittnysse
eallum þeodum; and
þonne cymð seo geend-
ung.

eallum on hatunge for minum naman; sōðlice sē bið hāl se þe oð ende
purhwunað. — And on ealle þeoda ærest gebyrað beon þæt godspel gebodud.

gē specan, ac specað
þæt ēow on þære tide
geseald bið; ne synd gē
nā specende, ac se
Hālga Gāst. Sōðlice se
brōðor þone brōþor tō
deāpe sylð, and se fæder
his sunu, and þā bearn
ārisað āgēn hyra māgas,
and mid deāþe hi ge-
wæceað. And gē beoð

um, and gebrōðrum,
and cūðum, and frēond-
um, and hig ēow tō
deāþe geswencað; and
gē beoþ eallum on hat-
unga for minum naman.
And ne forwyrð ān locc
of ēowrum hēafde; on
ēowrum gepylde gē
gehealdað ēowre sāwla.

MATTHEW 24. 15-28.

Ðonne gē gesēoð þā
onsceonunge þære tō-
worpennysse þe se
witega gecwæð, Daniel,
þā hē stōd on hāligre
stōwe, ongyte se ðe hit
ræt; flicon þonne tō
muntum þā þe on Iudea
lande synt; and se þe
ys uppan hys hūse, ne
gā hē nyþyr þæt hē ænig
þing on his hūse fecce;
and se þe is on æcyre,
ne cyrre hē þæt hē hys
tunecan nyme. Wā ēac-
niendum and fēdendum
on þām dagum! Biddað
þæt ēower flicam on
wintra oððe on reste-
dæge ne gewurþe. Wit-
odlice þonne byð swā
mycel gedeorf swā næs
of middangeardes frum-
an oþ þis, nē nū ne
gewurð. And būton þā
dagas gescyrte wærun,
nære nān mann hāl
gewordyn; ac for þām
gecorenum þe hē gecēas,
þā dagas beoð gescyrte.
Ðonne gyf ēow hwā

MARK 13. 14-23.

Ðonne gē gesēoð þære
tōworpēdnysse āsceon-
unge standan þār hēo
ne sceal, þonne ongyte
se þe ræt; flicon þonne
on muntas þā ðe synt
on Iudea. And se ðe
is ofer þecene, ne stige
hē on his hūse, nē hē in
ne gā þæt hē āht on his
hūse nime; and se ðe
bið on æcere, ne cyrre
hē ongēan þæt hē his
rēaf nime. Wā cenned-
um¹ on þām dagum!
Biddað þæt ðis on wintra
ne gewurðe. Sōþlice on
þām dagum beoð swylce
gedrēfednessa swylce
ne gewurdon of frymðe²
þære gesceafta þe God
gescēop oð nū, nē nā
ne gewurþað. And gif
Drihten þās dagas ne
gescyrte, nān flicac ne
wurde hāl; ac for þām
gecorenum þe hē gecēas,
hē gescyrte þā dagas.
And gif ēow hwylc segð:
Witodlice hēr is Crist!
Witodlice þær hē is! ne

LUKE 21. 20-24.

þonne gē gesēoð Hie-
rūsalem mid here be-
trymede, witað þæt hyre
tōworpennes genēalwēcð.
þonne flicoð on muntas
þā ðe on Iudea synt;
and nyðer ne āstigað þā
ðe on hyre middele
synt; and intō hyre ne
magon þā ðe þārūte
synt. Forþām ðe þis
synt wrace dagas, þæt
ealle þing sýn gefyllede
þe āwritene synt. Sōð-
lice wā ēacnigendum
wife and fēdendum on
þām dagum! þonne bið
mycel ofþriccednys ofer
eorðan, and yrrē þisum
folce. And hig feallað
on sweordes ecge, and
beoð hæftlingas on ealle
þeoda; Hierusalem biþ
fram þeodum fortreden
oð mægða tida sýnt
gefyllede.

[LUKE 17. 23, 24.

And hig secgað ēow:
Hēr hē is! and, þār hē
is! Ne fare gē, nē ne

¹ MS. cennedum.² MS. frymðe.

seġð: Nū, Crist ys hēr
oppe ðær, ne gelyfe gē
him. Þonne cumað
lēase Cristas and lēase
witegan and dōð mycle
tācn and forebēacn, þæt
ða bēop on gedwolan
gelædde, gyf hyt bēon
mæg, þe gecorene wær-

un. Witodlice ic hyt ēow foresæde. Gyf hig ēow
wēstene, ne fare gē ūt; gyf hig secgeað: Hēr hē
ys on þurhfērun, ne gelyfe gē. Witodlice¹ swā-
swā ligyt færd fram ēstdæle, and sctýwð op westdæl,
swā byð mannes Suna tōcyme. Swā-hwær-swā
hold byð, þæder bēoð earnas gegaderude.

gelyfe gē. Sōðlice lēase
Cristas and lēase wit-
egan ārisað, and wyrcað
forebēacnu tō beswic-
anne ēac, gif hit bēon
mæg, þā gecorenan.
Warniað ēow; nū, ealle
þing þe ic ēow foresæde.

fyllað; witodlice swā
se ligræsc lyhtende
scinð under heofone on
þā ðing þe under heof-
onesynt, swā bið mannes
Sunu on his dæge.]

secgeað: Hēr hē ys on

[LUKE 17. 37.

. . . Swā-hwær-swā
se lichama bið, þyder
bēoð earnas gegaderud.]

MATTHEW 24. 29-36.

Sōna æfter þæra daga
gedrēfydnesse sēo sunne
byð forsworcen, and se
mōna hys leoht ne sylð,
and steorran feallap of
þære heofenan, and
þære heofenan mægenu
bēop āstyrede. And
þonne sctýwð mannes
Suna tācn on heofonan,
and þonne wēpað ealle
eorþan mægþa; and
gesēop mannes Sunu
cumende on heofonan
genipon,² mid myclum
mægene and mægen-
þrymme. And hē āsent
hys englas mid bȳman
and mycelre stefne, and
hi gegaderigað hys ge-
corenan of fēower mid-
daneardes endum, of
heofona hēahnyssum oð
hyra gemæru. Leorn-
igeað bigspell be þām
fictreowe. Þonne hys
twig byð hnesce, and
lēaf ācennede, gē witun
þæt sumor ys gehende;

MARK 13. 24-32.

Ac on þām dagum,
æfter þære geswenced-
nyss, bið sunne āpeos-
troð, and se mōna his
beorhtnesse ne sylð, and
heofones steorran bēoð
feallende, and bēoð
āstyrode þā meġenu þe
on heofonum synt.
Ðonne gesēoð hi mannes
Sunu cumendue on ge-
nipum, mid mycelum
mægene and wuldre.
þonnesent hē his englas,
and hi gaderiað his ge-
corenan of fēower wind-
um, of eorþan hēanesse
op heofones hēahnesse.
Leorniað ān bigspell be
þām fictreowe. Þonne
his twi biþ mearu, and
lēaf bēoð ācennede, gē
witon þæt sumor is
gehende. And wite gē,
þonne ge þās ðing ge-
sēoð, þæt hē is dura
gehende. Sōðlice ic ēow
secge þæt þeos cnēores
ne gewit ærþām ealle

LUKE 21. 25-33.

And bēoð tācna on
sunnan, and on mōnan,
and on steorrum; and
on eorðan þēoda for-
þriccednys, for gedrēf-
ednesse sēs swēges and
ȳða; biðgendum mann-
um for ege and anbide
þe callum ymbehwyrftē
tō becumað; ðonne bēoð
heofones myhta āstyre-
de. And þonne hig
gesēoð mannes Sunu on
lyfte cumende mid my-
celum anwalde and
mægenþrymme. Ðonne
þās þing āgynnað, be-
sēoð, and ēowre hēafdu
ūpāhebbap, forþām ðe
ēower ālysednes genēa-
læcð. Ðā sæde hē him
sum bigspel: Behealdað
þæne ficbēam, and ealle
trȳwa; þonne hig
wæstm brincegað, gē
witun þæt sumor ys
gehende; and þonne gē
þās þing gesēoð, witað
þæt Godes rice is ge-

¹ MS. witolice.

² MS. genipod.

and wite gē swā, þonne
gē þās þing gesēoð, þæt
hē yson durum gehende.
Sōð ic secge ēow þæt
ðeos cnēorys ne gewit
ærþāmppe ealle þās þing
gewurðon; heofone and
eorþe gewitað, witodlice
mine word ne gewitað.

þās ðing gewurðon.
Heofon and eorþe ge-
witað, witodlice mine
word ne gewitað. Be
þām dæge and þære tide
nān man nāt, nē englas
on heofone, nē mannes
Sunu, būton Fæder āna.

hende. Sōðlice ic ēow
secge þæt þeos cnēores
ne gewit ærþāmppe ealle
þās þing gewurðon.
Heofon and eorþe ge-
witað, sōðlice mine
word ne gewitað.

Nāt nān mann be þām dæge nē be þære tide, ne furðun englas, būton Fæder āna.

MATTHEW 24. 37-41.

Witodlice swā-swā on Noes dagum
wæs, swā byð mannes Suna tōcyme.
Swā hī wærun on þām dagum ær
þām flōde, etende, and drincynde,
and wiſgende, and gyfta syllende, oð
þone dæg þe Noe on þā earce ēode;
and hī nyston¹ ær þæt flōd cōm and
nam hig ealle, swā byð mannes Suna
tōcyme. Ðonne beoð twēgen on
æcyre; ān byð genumen, and oðer
byð læfyd. Twā beoð set cwyrne
grindende; ān byð genumen, and
oðer byð læfed. Twēgen beoð on
bedde; ān byð genumen, and oðer
byð læfed.

MARK 13. 33, 34.

Warniað, and waciað, and gebiddaþ
ēow; gē nyton hwænne sēo tid ys.
Swā se man þe² ælþeodillice ferde
forlēt his hūs, and sealde his þeowum
þæne anwald gehwylces weorces, and
beode þām durewearde þæt hē wacige.

MATTHEW 24. 42.

Wacigeað witodlice,
forþāmppe gē nyton on
hwylcyre tide ēower
Hlāford cuman wyle.
Be on mergen; þe-læs hē ēow slāpende gemēte,
þonne hē færinga cymð. Sōðlice þæt ic ēow secge,
eallum ic hit secge: Waciað.

MARK 13. 35-37.

Eornostlice wacigeað;
gē nyton hwænne þæs
hūses hlāford cymð, þe
on æfen, þe on midre
nihte, þe on hancrēde,

[LUKE 17. 26, 27.]

And swā on Noes dagum wæs ge-
worden, swā byð¹ mannes Suna tō-
cyme. Hīg ætun, and druncon, and
wifodon, and wæron tō gyftum ge-
sealde, oð þæne dæg þe Noe on erke
ēode; and flōd cōm, and ealle for-
spilde.]

[LUKE 17. 34-36.]

. . . On þære nihte beoð twēgen
on bedde; ān byð genumen, and oðer
bið forlāten. Twā beoð ætgædere
grindende; ān bið genumen, and
oðer læfed. Twēgen beoð on æcere;
ān bið genumen, and oðer bið læfed.]

LUKE 21. 34, 35.

Warniaþ ēow, þe-læs ēower heortan
gehefegude sȳn on oferfylle, and on
druncennesse, and pises lifes carum,
and on ēow se færlīca dæg becume;
swā-swā grin hē becymþ on ealle þā
ðe sittað ofer eorðan ansȳne.

LUKE 21. 36.

Waciað on ælceretide,
and biddað⁴ þæt gē
wurðe sȳn þæt gē þās
tōwerdan þing forfleon,
and standan beforan
mannes Suna.

¹ MS. beoð.² MS. nysðon.³ MS. om. þe.⁴ MS. bidað.

MATTHEW 24. 43, 44.

Witað þæt gyf se hiredes ealdor wiste on hwylcere tide se þeof tōwerd wære, witodlice hē wolde wacigean, and nolde geþafigan¹ þæt man hys hūs underdulfe. And forþām bēo gē gearwe, forþāmðe mannes Sunu² wyle cuman on þære tide þe gē nyton.

MATTHEW 24. 45-51.

Wenst³ þū hwā sý getrywe and glēaw þēow, þone geset hys hlāfurd ofer his hired, þæt hē him on tide mete sylle? Eadi ys se þēow þe hys hlāfurd hyne gemēt þus dōndne þonne hē cymð. Sōþ ic ēow secge þæt ofer eall þæt hē āh hē hyne gesett. Gyf se yfela þēowa ðencþ on hys heortan, and cwyþ: Min hlāfurd uferað hys cyme, and āgynð beatan hys efenþēowas, and yt and drincþ mid druncenum; þonne cymþ ðæs weles hlāfurd on þām dæge ðe hē nā ne wēnþ, and on ðære tide þe hē nāt, and tōðælþ hyne, and āsett hys dæl myd liccetterum; þær byþ wōp and tōpa gristbitung.

MATTHEW 25. 14-29.

Sum man fērde on elþēodinyse, and clypode hys þēowas, and betæhte hym hys æhta; and anum hē sealde fif pund, sumum twā, sumum ān, æghwylcum be hys āgenum mægene; and fērde sōna. Ðā fērde se þe ðu fif pund underfēng, and gestrynde oþre fife. And ealswā se ðe þā twā underfēng gestrynde oðre twā. Witodlice se þe þæt ān underfēng fērde, and bedelf hyt on eorðan, and behyðde hys hlāfurdes feoh. Witodlice æfter miclum fyrste cōm þæra þēowa hlāfurd, and dyhte hym gerād. Ðā com se þe ðā fif pund underfēng, and brōhte oþre fife, and cwæð:

[LUKE 12. 39, 40.

Witað þæt gif se hiredes ealdor wiste hwænne se þeof cuman wolde, witodlice hē wacude, and ne geþafude þæt man his hūs underdulfe. And bēo gē wære, forþāmp e mannes Sunu cymð þære tide þe gē ne wēnað.]

[LUKE 12. 42-46.

. . . Hwā wenst þū þæt sý getrywe and glēaw dihtnere, þæne se hlāfurd geset ofer hys hired, þæt hē him hwættes gemet on timan sylle? Eadig is se þēow þe his hlāfurd gemēt þus dōndne þonne hē cymð. Sōðlice ic secge ēow þæt hē gesett hine ofer eall þæt hē āh. Gyf þonne se þēow cwyð on hys heortan: Min hlāfurd uferað hys cyme, and āgynð beatan þā cnihtas and þā pinena, and etan and drincan and beon oferdruncen; þonne cymþ þæs þēowan hlāfurd on þām dæge þe hē ne wēnð, and þære tide þe hē nāt, and tōðælþ hine, and sett his dæl mid þām ungetrēowum.]

[LUKE 19. 12, 13, 15-26.

. . . Sum æðelboren man fērde on fyrten land, þæt hē him rice onfēnge, and eft āgen cōme. Ðā clypode hē his tyn þēowas, and sealde tyn pund him, and cwæð tō him: Cēapiað oð-þæt ic cume. . . Ðā hē āgen cōm, and þæt rice onfēng, hē hēt clypian his þēowas þe hē þæt feoh sealde, þæt hē wiste hū mycel gehwile gemangode. Ðā com se forma, and cwæð: Hlāfurd, þin⁴ pund gestrynde tyn pund. þā cwæð se hlāfurd: Geblissa, þū gōða þēowa; forþāmp ðu wære on lýtum getrywe, þu byst anweald⁵ hæbbende ofer tyn ceastra. Ðā cōm oðer, and cwæð: Hlāfurd,

¹ MS. geþafigen.² MS. wena.³ MS. andweald.² MS. sunnu.⁴ MS. þis.

Hlāfurd, fif pund þū sealdest mē; nū, ic gestrynde ðære fife. Ðā cwæp hys hlāford tō hym: Bēo blipe, þū gōða þēow and getrywa; forþām ðe þū wære getrywe ofer lytle þing, ic gesette þe ofer mycle; gā intō þines hlāfordes blisse. þā cōm se þe þā twā pund underfēng, and cwæð: Hlāford, twā pund þū mē sealdest; nū, ic hæbbe gestrynd ðære twā. Ðā cwæð hys hlāford tō hym: Geblissa, þū gōða þēowa and getrywa; forþām ðe þū wære getrywe ofer fēawa, ofer fela ic ðe gesette; gā on þines hlāfordes gefēan. Ðā cōm se þe þæt ān pund underfēng, and cwæð: Hlāford, ic wāt þæt ðū eart heard mann; þū ripst þær ðū ne sēowe, and gaderast þær ðū ne sprengdest; and ic fērde ofdræd, and behyðde þin pund on eorþan; hēr þū hæfst þæt tūn ys. Ðā andswarode hys hlāford him, and cwæp: þū yfela þēow and slāwa, ðū wistest þæt ic rype þær ic ne sāwe, and ic gaderige þær ic ne strēdde; hyt gebyrede þæt þū befæstest min feoh mynsterum, and ic nāme, þænne ic cōme, þæt min ys mid þām gafele. Ānmaþ þæt pund æt hym, and syl्लाð þām þe mē ðā tyn pund brōhte. Witodlice ælcon þæra þe hæfð man sylp, and hē hæfð genōh; ðām þe næfð, þæt hym þincð þæt hē hæbbe, þæt hym byð ætbrōden.

MATTHEW 26. 1-5.

Witodlice þā se Hælend hæfde ealle þās spræca geendud, þā cwæð hē tō hys leorningcnihtum: Wite gē þæt æfter twām dagum bēop ēastro, and mannes Bearn byð geseald þæt hē si on rōde āhangen. Ðā wæron gesamnode þā ealdras þæra sācerda and hlāfordas þæs folces tō ðæra sācerda ealdres botle, þe wæs genemned Kalphas; and hig hæfdon mycel gemōt, þæt hig woldon pone Hælend mid fācne besyrwan and ofslēan. Hig cwædon witodlice sume þæt hyt ne mihste bēon on þām frēolsdæge, þē-læs tō mycel styrung wurde on þām folce.

MARK 14. 1, 2.

Sōplice þā æfter twām dagum wæron ēastron. And þā sōhton þā hēah-sācerdas and þā bōceras hū hī hine mid fācne nāmon and ofslōgon. Ðā cwædon hi: Næs nā on frēolsdæge, þē-læs þæs folces gehlōd wurde.

LUKE 22. 1, 2.

Ðā sōðlice genēalæhte frēolsdæg azimorum, se is gecweden ēastre. And þāra sācerda ealdras and þā bōceras smēadon hū hig hine forspildon; sōðlice hig ondrēdon him þæt folc.¹

¹ MS. om. sōðlice . . . folc.

MATTHEW 26.

6-13.

Ðā se Hælynd was on Bethanla, on Symones hūse þæs hrēoflan, ðā genēalæhte him tō sum wif sēo hæfde box mid deorwyrðe sealfe, and agēat uppan hys hēafud þær hē sæt. þā gesāwun hys leorningcnihtas þæt and wurdon gebolgene, and cwædon: Tō hwan ys þiss forspilled? þis mihte beon geseald tō myclum wurpe, and þearfum gedæled. þā se Hælend hyt wiste, þā cwæð hē tō heom: Hwi synt gē grame þysum wife? witodlice gōd weorc hēo worhte on mē. Symle ge habbað þearfan mid ēow, ac gē nabbað mē symle. Hēo dyde þās sealfe on minne lichaman þæt ic wære gesmyryd tō bebyrgynne. Sōð ic secge ēow: Swā-hwær-swā þys godspel byð gebodod on eallum middanearde, byð gesæd on hyre gemynd þæt hēo ðiss dyde.

MARK 14. 3-9.

And þā se Hælend was on Bethanla, on Simones hūse ānes hrēoflan, and þār sæt, þā cōm ān wif, and hæfde hyre sealfbox deorwyrðes nardes; and, tōbrocenum sealfboxe, ofer his hēafod agēt. Sume hit unwurðlice forbæron, and betwux him sylfum cwædon: For hwi wæs þisse sealfe forspillednes geworden? þeos sealf mihte beon geseald tō prim hund penegum, and beon þearfum geseald. And yrsydon agēn hi. Ðā cwæð se Hælend: Læstað hi; hwi synt gē hire grame? gōd weorc hēo on mē worhte. Sōðlice symble gē habbað þearfan mid ēow, and þonne gē wyllað gē magon him teala dōn; mē ge symble nabbað. þeos sealde þæt hēo hæfde; hēo cōm tō smyrianne minne lichaman on byrgene. Sōþlice ic ēow secge: Swā-hwær-swā þis godspell gebodad bið on eallum middanearde bið gebodod þæt hēo þis on his gemynde dyde.

[LUKE 7. 36-38.]

Ðā bæd hine sum of þām sundorhālgum þæt hē mid him æte. Ðā ēode hē intō þæs Fariselscan hūse, and gesæt. And þā þæt wif þe wæs on þære ceastre, synfull, þā hēo oncnēow þæt hē sæt on þæs Fariseus hūse, hēo brōhte hyre sealfbox; and stōd wið æftan his fēt, and ongan mid hyre tēarum hys fēt þwēan, and drigde mid hyre hēafdes fexe, and cyste hys fēt, and mid sealfse smyrede.]

JOHN 12. 2-8.

Hig wrohton him þær beor-scipe, and Marða þenode; Ladzarus wæs ān þēra þe mid him sæt. Maria nam ān pund deorwyrðe sealfe mid þām wrytgemange þe hig nardus hātað, and smyrede ðæs Hælendes fēt, and drigde mid hyre loccon; and þæt hūs wæs gefylled of ðære sealfe swæcce. þā cwæð ān his leorningcnihta, Iudas Scarloð, þe hine belæwde: Hwi ne sealde hēo þās sealfe wið prim hundred penegon, þæt man mihte syllan þearfon? Ne cwæð hē nā þæt, forþig þe him gebyrode tō þām þearfon, ac forþāmpe hē wæs þeof, and hæfde scrin, and bær þā ðing þe man sende. Ðā cwæð se Hælend: Læst hig þæt hēo healde þā oð¹ þæne dæg þe man

mē bebyrge; gē habbað symle þearfan mid ēow, ac gē nabbað mē symle.

¹ MS. of.

MATTHEW 26. 14-16.

Ðā fērde ān of þām twelfum, þe wæs genemned Iudas se wipersaca, tō þāra sācerda ealdrum, and cwæð tō heom: Hwæt wylle gē mē syllan, and ic hyne belæwe eow? Ðā behēton hig hym pritiġ scyllinga; and syppan hē smēade geornlice

þæt hē hyne wolde belæwan.

MARK 14. 10, 11.

Ðā Iudas Scarioth, þæt is wipersaca, ān of þām twelfum, fērde tō þām hēahsācerdum, þæt hē hine belæwde. þā hi þis gehyrdon, hi fahnodon, and behēton him feoh tō syllanne; and hē smēade hū hē hine digellice sealde.

and hē sōhte hū hē ēaðellicust hine, beaſtan þāre menego, gesealde.

LUKE 22. 3-6.

Ðā ēode Satanas on Iudam, se wæs oðre naman Scarioth, ān of þām twelfum. þā fērde hē, and spæc mid þāra sācerda ealdormannum and duguðe ealdrum, hū hē hine him gesealde. And hig fagenydon, and him weddedon feoh tō sylenne. And hē behēt,

MATTHEW 26. 17-20.

þā on þām forman gearcungdæge genēalāhton ðā leorningcnihtas tō þām Hāle-ende, and þus cwædon: Hwær wylt ðū þæt wē gegearwion þē þine ðenunga tō ēastron? Ðā cwæð se Hālynd: Farað on þas ceastre tō sumum men, and secgeað him: Se lārēow segð: Min tima ys gehende þæt ic mid þē wyrce mine ēastro mid minum leorningcnihtum. And þā leorningcnihtas dydon swā se Hālynd heom bebēad; and hig gegearwodon him ēasterþenunga. On þām æfene sæt se Hālynd mid hys twelf leorningcnihtum sæt gereorde.

fērdon his leorningcnihtas, and cōmon on þā ceastre, and fundon hit eall swā hē sēde; and gegearwodon þā ēastron. Sōðlice þā æfen cōm, him twelfum mid him sittendum. . .

MARK 14. 12-17.

And þām forman dæge azimorum, þā hi ēastron offrodon, his leorningcnihtas him sēdon: Hwyder wylt þū þæt wē faron and gegearwian þē, þæt ðū ēastron ete? Ðā sende hē twēgen of his leorningcnihtum, and sēde him: Gāð on þā ceastre, and inc āġēnyrnð sum man berende sume wæterflaxan; folgiaþ him. And swā hwýder swā he ingæþ, secgaþ þæs huses hlāforde: ðre lārēow secgð: Hwær is min gysthūs and min gereord? hwær ete ic ēastron mid minum leorningcnihtum? And hē inc geswutelao mycele healle gedæfte, and gegearwiao ðus þāra. Ðā

LUKE 22. 7-14.

Ðā cōm se dæg azimorum, on þām hi woldon hyra ēastron gewyrcean. And hē sende Petrum and Iohannem, and cwæð tō him: Farað and gearwiao ðus, þæt wē ðre ēastron gewyrcon. Ðā cwædon hig: Hwær wylt tū þæt wē gearwion? And hē cwæð tō him: Nū, þænne gē on þā ceastre gāð, eow āġēnyrnð ān man mid wæterbūce: fillgeað him on þæt hūs þe hē ingæð. And secgeað þām hūshlāforde: ðre lārēow þē segð: Hwær ys cumena hūs, þar ic mine ēastron wyrce mid minon leorningcnihtum? And hē eow betæcð mycele healle gedæfte; gegearwiao þāra. Ðā fērdun hig, and gemētun swā hē him sēde, and hig gegearwodon ēastrun. And þā tima

wæs, hē sæt, and his twelf apostolas mid him

MATTHEW 26. MARK 14. 17-19. LUKE 22. 21, 23. JOHN 13. 21.

21, 22.

And þā hi sēton mid him sittend- hēr is þæs læwan þā se Hælend
hē cwæð tō him: um and etendum, hand mid mē on þæs ping sæde, hē
Witodlice ic secge sæde se Hælend: mýsan. . . . And wæs gedrēfed on
ēow þæt ān ēower Sōðlice ic ēow hi āgunnon be gāste, and cýðde
belæwð mē. Ðā secge þæt ēower twux himsmēagan and cwæð: Sōþ
wurdon hig swiþe ān þe mid mē yt hwylc of him þæt ic ēow secge þæt
geunrōtsode, and gesylð mē. Ðā tō dōnne wære. lēwð.
ongan ānra ge- ongunnon hi bēon
hwylc cweðan: drēorige, and betwux him cweðan: Cwyst þū eom ic hit?
Drihten, cwyst þū eom ic hyt?

MATTHEW 26. 23, 24.

MARK 14. 20, 21.

JOHN 13. 26.

And hē andswarode þā sæde hē him: Ān Se Hælend him and-
and þus cwæð: Se þe of ēow twelfum mē sylð, swarode and cwæð: Hē
bedýpð on disce mid se ðe his hand on disce ys se ðe ic ræce bedyp-
mē hys hand, sē mē mid me dýpð. And wit- pedne hlāf. . . .
belæwð. Witodliceman-
nes Sunu færp swā hit gesð, swā be him awriten
āwriten ys be him; wā is; wā þām menn þurh
þām men þurh þone þe þone þe mannes Sunu
byð mannes Sunu ge- geseald bið; betere him
læwed; betere wære wære þæt sē man
þām men þæt hē nāfre ācenned nære.
nære ācenned.

LUKE 22. 22.

And witodlicemannes
Smugæp æfter¹ þām-ðe
him forestihtud wæs;
þeah-hwæðere wā þām
men þe hē þurh geseald
bið!

MATTHEW 26. 25.

JOHN 13. 26, 27.

þā cwæð Iudas, þe hyne belæwde: . . . And þā-þā hē bedýpte þæne
Cwyst þū, lārēow, hwæðer ic hyt hlāf, hē sealde hyne Iudas Scariothe.
si? Ðā cwæð se Hælend: þū hyt And þā, æfter þām bitan, Satanas
sædest. ēode on hyne. Ðā cwæð se Hælend
tō him: Ðō raðe þæt þū dōn wylt.

MATTHEW 26. 31-33.

MARK 14. 27-29.

Ðā sæde se Hælend heom: Ealle Ðā cwæð se Hælend: Ealle gē beoð
gē wurpað geuntrēowsode on mē on geuntrēowsode on þisse nihte; for-
þysse nihte; hyt ys āwriten: þurh þāmpe hit āwriten is: Ic slēa þæne
þæs hyrdes slege byð sēo heord hyrde, and beoð² þā scēp tōdræfed;
tōdræfed. Witodlice æfter-þām-þe ac æfter-þām-þe ic arise, ic cume
ic of deāpe arise, ic cume tō ēow on beforan ēow on Galileam. þā sæde
Galilea. Ðā andwyrde Petrus him: Petrus him: þeah ðe ealle swicion,
and þus cwæð: Ðeah-þe hig ealle ne swicge ic þe nā.
geuntrēowsion on þe, ic nāfre ne geuntrēowsige.

¹ MS. æfer.

² MS. bēon.

MATTHEW 26. MARK 14. 30, 31. LUKE 22. 34. JOHN 13. 38.

34, 35.	Đā cwæð se	Đā cwæp hē:	Se Hælend him
pā cwæð se	Hælend: Sōþlice	Ic secge þē, Pe-	andswarode and
Hælend: Sōð ic	ic þē secge þæt	trus, ne cræwp se	cwæð: Ðin lif þū
secge þē þæt on	ū on þisse nihte	hana tō-dæg ær	sylst for mē? Sōð
þissere nihte, ær-	ær hana tuwa	þū mē sætsæst.	ic þē secge: Ne
þampe cocc crāwe,	crāwe, priwa wið-		cræwp se cocc ær
priwa þū wiðsæst	sæst min. And		þū wiðsæst mē priwa.
min. Ðā sæde	hē þæs ðe mære		
Petrus him: Wit-	spræc: And þeah mē		
udlice þeah-þe ic	gebyrige mid þē tō		
syle sweltan mid	sweltanne, ¹ ne		
þē, ne wipsace ic	sætsace ic þin. And		
	swā hi cwædon ealle.		
	pin. Gelice þām cwædon ealle		
	ða ðre leorningcnihtas.		

MATTHEW 23. 26-29. MARK 14. 22-25. LUKE 22. 18-20 (trans-
Witodlice hā hig Him hā etendum. posed).

Witodlice þā hig ætun, se Hælend nam hlāf, and hyne geblē- sode, and bræc, and sealde hys leorning- cnihtum, and cwæð: Onfōp and etað; þis ys min lichama. And hē genam pone calic, panc- iende, and sealde hym, þus cweþende: Drincað ealle of þisum; þis is witodlice mines blōdes calic niwre æ, þæt byð for manegum āgoten, on synna forgyfenysse. Witodlice ic secge ēow þæt ic ne drince heonun- forð of þysum eorðlican wine ær þām dæge þe ic	Him þā etendum, āfeng se Hælend hlāf, and hine blēstende, bræc and sealde him, and þus cwæð: Nimað; ðis ys min lichama. And onfeng calice, and Gode pancas dyde, and sealde him, and ealle him of druncon. þā sǣde hē him: Ðis ys min blōd þære niwan cýðnesse, þæt bið for manegum āgoten. Sōð- lice ic ēow secge þæt ic heononforð ne drince of þyses wingeardes cynne oð þone dæg þonne ic hine niwne drince on Godes rice.	posed). And hē onfengc hlāfe, and pancude, and him sealde, and cwæð: Ðis is min lichama, se is for ēow geseald; dōð þis on min gemynd. And swā ēac þæne calic, syððan hē geeten hæfde, and cwæð: Ðes calic is niwe cýðnys on minum blōde, se bið for ēow āgoten. — Sōðlice ic ēow secge þæt ic ne drince of þises wingeardes cynne ær Godes rice cume.
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MATTHEW 26. MARK 14. 26. LUKE 22. 39. JOHN 18. 1.

30.	And, gecweden-	And, æfter ge-	pā se Hælend
Ðā hig hæfdon	um lofe, hi ferdon	wunan, hē ūtode	pās þing cwað,
heora lofsang	on Elebergena	on þæne munt	pā ēode hē ofer
gesunggenne, pā ferdon	munt.	Olinarum, þæt is	ðā burnan Cedron,
hig uppān		Elebergena; and	ðær wæs ān
Olluetes dūne.	his leorningcnihtas	him fylgdon.	wyrton, intō þām
		hē ēode, and his	leorningcnihtas.

¹ MS. sweltene.

MATTHEW 26. 36-46.

Ðā cōm se Hælynd mid him on þone tūn ðe is genemned Gezemanl. And sǣde hys leorningcnihtum: Sittað hēr oð-ðæt ic gā hidergeond, and mē gebidde. And hē genam Petrum, and Zebedeus twēgen suna, and ongan unrōtan and bēon unrōt. Ðā sǣde se Hælynd heom: Unrōt ys min sǣwl oþ dēað; gebidaþ hēr, and waciað mid mē. And þā hē wæs lythwōn þanon āgān, hē āfēoll on hys ansyne, and hyne gebæd, and þus cwæð: Fæder min, gylt hyt bēon mæge, gewite þes calic fram mē; þeah-hwæþere nā swā-swā ic wylle, ac swā-swā þū wylt. And hē cōm tō hys leorningcnihtum, and hē gemette hig slæpende. And hē sǣde Petre: Swā, ne mihton gē nū wacian āne tid mid mē? Waciaþ and gebiddað ēow, þæt gē in ne gān on costunge; witodlice se gāst is hræd, and þæt flǣsc ys untrum. Eft oþre siðe hē fērde, and hyne gebæd, and cwæþ: Min fæder, gylt þes calic ne mæge gewitan būton ic hyne drince, gewurpe þin willa. And hē cōm eft, and gemette hig slæpende; soðlice heora ēagan wǣron gehefegode. And hē forlēt hig eft, and fērde, and hyne gebæd pryddan siðe, cweþende þæt ylce gebed. þā cōm hē tō hys leorningcnihtum, and sǣde heom: Slāpað eallunga, and restað ēow; nū genēalǣcþ seo tid, and mannes Sunu byð geseald on synfulra hand. Arisað, utoƿ faran; nū genēalǣcþ se þe mē belǣwð.

MARK 14. 32-42.

þā cōmon hi tō ānum tūne þæs nama wæs Gezemanl. And hē cwæð tō his leorningcnihton: Sittað hēr oð-ðæt ic mē gebidde. And hē nam þā mid him Petrum and Iacobum and Iohannem; þā ongan hē forhtian and sārgian. And sǣde him: Unrōt is min sǣwl oð dēað; gebidað hēr and waciað. Ðā hē lythwōn forðstōp, hē āstrehte hine ofer þā eorðan; and hē bæd, gif hit bēon mihte, þæt hē on þære tide fram him gewite. And þā cwæð hē: Abba, þæt is Fæder on ūre geþeode, ealle þing þe synt mihtiglice; āfyr þysne calic fram mē; ac nā þæt ic wylle, ac þæt þū. þā cōm hē, and funde hi slæpende; and cwæð tō Petre: Simon, slæpst þū? ne mihtest ðū āne tide wacian? Waciað and gebiddað, þæt gē on costunge ne gān; witodlice se gāst is gearu, ac þæt flǣsc is untrum. And eft hē gebæd þā ylcan sprǣce. And þā hē hine eft āgēnbewende, hē funde hi slæpende: hyra ēagan wǣron gehefegode, and hi nyston hwæt hi him andawaredon. Ðā cōm hē þridan siðe, and sǣde him: Slāpað nū and restað; genōh hit ys; tima ys cumen; nū is mannes Sunn geseald on synfulra handa. Arisað, utoƿ gān; nū is gehende se ðe mē sylð.

LUKE 22. 40-46.

And þā hē cōm tō þære stowe, hē sǣde him: Gebiddað þæt gē on costunge ne gān. And hē wæs fram him ālocen swā mycel swā is ānes stānes wyrp; and, gebigedum cnēowum, hē hine gebæd, and cwæð: Fæder, gif þū wylt, āfyr þysne calic fram mē; þeah-hwæþere ne gewurðe min willa, ac þin. þā setwde him Godes engel of heofone, and hine gestrangode. And hē wæs on gewinne, and hine lange gebæd; and his swāt wæs swylce blōdes dropan on eorðan yrnende. And þā hē of gebede ārās, and cōm tō his leorningcnihtum, hē hig funde slæpende for unrōtnesse. And hē sǣde him: Hwi slāpe gē? ārisað, and biddað þæt gē on costunge ne gān.

Waciað and gebiddað, þæt gē on costunge ne gān; witodlice se gāst is gearu, ac þæt flǣsc is untrum. And eft hē gebæd þā ylcan sprǣce. And þā hē hine eft āgēnbewende, hē funde hi slæpende: hyra ēagan wǣron gehefegode, and hi nyston hwæt hi him andawaredon. Ðā cōm hē þridan siðe, and sǣde him: Slāpað nū and restað; genōh hit ys; tima ys cumen; nū is mannes Sunn geseald on synfulra handa. Arisað, utoƿ gān; nū is gehende se ðe mē sylð.

þā cōm hē tō ānum tūne þæs nama wæs Gezemanl. And hē cwæð tō his leorningcnihton: Sittað hēr oð-ðæt ic mē gebidde. And hē nam þā mid him Petrum and Iacobum and Iohannem; þā ongan hē forhtian and sārgian. And sǣde him: Unrōt is min sǣwl oð dēað; gebidaþ hēr, and waciað mid mē. And þā hē wæs lythwōn þanon āgān, hē āfēoll on hys ansyne, and hyne gebæd, and þus cwæð: Fæder min, gylt hyt bēon mæge, gewite þes calic fram mē; þeah-hwæþere nā swā-swā ic wylle, ac swā-swā þū wylt. And hē cōm tō hys leorningcnihtum, and hē gemette hig slæpende. And hē sǣde Petre: Swā, ne mihton gē nū wacian āne tid mid mē? Waciaþ and gebiddað ēow, þæt gē in ne gān on costunge; witodlice se gāst is hræd, and þæt flǣsc ys untrum. Eft oþre siðe hē fērde, and hyne gebæd, and cwæþ: Min fæder, gylt þes calic ne mæge gewitan būton ic hyne drince, gewurpe þin willa. And hē cōm eft, and gemette hig slæpende; soðlice heora ēagan wǣron gehefegode. And hē forlēt hig eft, and fērde, and hyne gebæd pryddan siðe, cweþende þæt ylce gebed. þā cōm hē tō hys leorningcnihtum, and sǣde heom: Slāpað eallunga, and restað ēow; nū genēalǣcþ seo tid, and mannes Sunu byð geseald on synfulra hand. Arisað, utoƿ faran; nū genēalǣcþ se þe mē belǣwð.

MATTHEW 26. 47-49.

Ðā hē pās þing spræc,
pā cōm Iudas, ān of
pām twelfum, and micel
folc mid hym mid
swurdum and sahlum,
āsende fram þēra sācer-
da ealdrum and pæs
folces ealdrum. Se þe
hyne belæwde sealde
heom tæcn, and cwæp:
Swā - hwæne - swā ic
cysse, sē hyt is; nimaþ
hyne. And hē genēa-
lēhte hrædlice tō pām
Hælende, and cwæð:
Hāl bēo þū, lārēow; and hē cyste hyne.

MARK 14. 43-45.

Him pā tū gyt sprec-
endum, cōm Iudas
Scarioth, pæt ys wiper-
saca, ān of pām twelfum,
and mid him mycel
menegeo mid swurdun
and mid sahlum, fram
hēahsācerdum, bōcer-
um, and ealdrum. Sōð-
lice his lēwa him tæcn
sealde, and þus cwæð:
Swā hwylcne swā ic cysse, hē hit is; nimað, and
lēdað hine wærllice. And sōna swā hē cōm, hē
genēalēhte him tō, and cwæp: ¹ Lārēow; and
cyste hine.

LUKE 22. 47, 48.

Him pā pā gyt sprec-
endum, pā cōm pæt
wered, and him tōforan
ēode ān of pām twelfum,
se wæs genemned Iudas;
and hē genēalēhte pām
Hælende, pæt hē hine
cyste. Ðā cwæð se
Hælend: Iudas, mannes
Sunu þū mid cossesylst?

MATTHEW 26.

MARK 14. 46, 47.

LUKE 22. 49-51.

JOHN 18. 10-12

50-54.

Ðā cwæð se handa on hine
Hælend tō him: wurpon, and nām-
Ealā frēond, tō on hine. Sōðlice
hwān becōme² þū? ān of pām þe
Ðā genēalēhton tū embeūton
hig, and pone stōdon his swurde
Hælend genāmon. ābrēd, and slōh
Witodlice ān pæs sācerdes
þēra þe mid pām pēow, and his
Hælende wæs ēare ofācearf.
ābrēd hys swurd,
and āslōh of ānys þēra sācerda eal-
dres pēowan ēare. Ðā cwæð se Hæl-
end tō hym: Dō þin swurd on hys
scāpe; witodlice ealle pā tē swurd
nymað, mid swurde hig forwurpað.
Wenst þū pæt ic ne myhte biddan
minne Fæder pæt hē sende mē nū
mā þonne twelf ēorydu engla? Hū
magon bēon gefyllede pā hālgan
gewritu þe be mē āwritene synt? forþām þus hyt gebyrað tō bēonne.

And hī hyra

Ðā gesāwon pā

(transposed).

tē him ābūtan

Ðæt folc, and

wæron pæt pær

se ealdor, and

tōwerd wæs, and

þēra Iudea ðegn-

cwædon: Driht-

as nāmon ðæne

en, slēa wē mid

Hælend, and

swurde? Ðā slōh

bundon hine. —

hyra ān pāra sāc-

Witodlice Simon

erdaealdres pēow,

Petrus ātēah his

and his swyðre

swurd, and slōh

ēare ofācerf. Ðā

tæs biſceopes

andawarude se

pēowan, and ācerf

Hælend: Lētað

him of pæt swyðre

þus. And tū hē

ēare; pæs pēowan

sēthrān hys ēare,

nama wæs Malch-

hē hyt gehælde.

us. Ðā cwæð se

Dō þin swurd on his

Hælend tō Petre:

scēaþe; pone

calic þe min Fæder mē sealde, ne

drince ic hine?

¹ MS. cū.² MS. becom.

MATTHEW 26. 55, 56.

On þære tide cwæð se Hælend to þām folce: Eallswā tō þeofe gē synt cumene, mid swurdum and mid sahlum, mē tō nymenne; dæghwamllice ic sæt mid ēow on þām temple, and lārde ēow, and gē mē ne nāmon. Ðis eall ys geworden þæt ðæra witegenahālgan gewritu sƿn gefyllede. Ðā flugon ealle þā leorningcnihtas, and forlēton hyne.

MARK 14. 48-52.

þā cwæð se Hælend him andswariende: Swā-swā tō anum sceað-an gē ferdon mid swurd-on and trēowum, mē gefōn? þonne ic dæghwamllice mid ēow wæs, on temple lārende, and gē mē ne nāmon; ac þæt þā gewritu sƿn gefyllede. Ðā forlēton his leorningcnihtas ealle hine, and flugon. Sum lungling him fyligde, mid ānre scƿtan be-

LUKE 22. 52, 53.

Ðā cwæð se Hælend tō þām ealdormannum, and tō þām witum and þæs temples ealdrum: Gē ferdon swā-swā tō anum sceaðan mid swurdum and mid sahlum, þæt gē mē gefēng-on. Ðā ic wæs dæghwamllice on temple mid ēow, ne āpenedon gē ēower handa on mē; ac þis is ēower tid, and þƿstra anweald.

wæfed, nacod; and hi nāmon hine. Ðā, āworpenre þære scƿtan, nacod hē him fram flēah.

MATTHEW 26. 57, 58, 69-75.

And hig genām-on þone Hælend, and læddon hyne tō Calphan, þæra sacerda ealdre, þær ðā bōceras and þā ealdras gesamnode wæron. Petrus hym fylide feorranne, oð hē cōm tō þæra sacerda ealdres botle; and hē in-ēode, and sæt mid þām þenum, þæt hē gesāwe þone ende. . . . Petrus soðlice sæt ūte on þām cafertūne; þā cōm tō hym ān þeowyn, and cwæð: And þū wære mid þām Galleiscean Hælynde. And hē wiðsōc beforan eallum, and cwæð:

MARK 14. 53, 54, 66-72.

And hi læddon þone Hælend tō þām hēahsacerde; and cōmon ealle sacerdas and bōceras and ealdras tōgædere. Petrus him fyligde feorran oþ ðæs hēahsacerdes cafertūn; and hē sæt mid þām þenum, and wyrnde hine sƿt þām fyre. . . . And þā Petrus wæs on cafertūne, þā cōm tō him ān pinen þæs hēahsacerdes; and þā hēo geseah Petrum wyrmente, þā cwæð hēo: þū wære mid ðām Nazareniscan Hælande. Ðā sƿtsōc hē, and cwæð:

LUKE 22. 54-62.

Ðā nāmon hig hine, and læddon tō þæra sacerda ealdres hūse; and Petrus fyligde feorran. And Petrus wæs mid him on middan þām cafertūne, þar hig sƿt þām fyre sƿt-on. Ðā hine geseah sum pinen sƿtleohte sittende, and hine behēold, þā cwæð hēo: And þes wæs mid him. Ðā sƿtsōc hē, and cwæð: Ealā wif, ne can ic hyne. And þā embe lƿtel hine geseah oðer, and cwæð: þū eart of him. Ðā cwæð Petrus: Ealā mann, ic ne eom. And þā sƿfter lƿtlum fæce,

JOHN 18. 13-18, 25-27.

And læddon hine wærest tō Annan; sē wæs Calphas swēor, and se Calphas wæs ðæs gēares bisceop. Witodlice Calphas dihte ðām Iudeon, and cwæð þæt hyt wære betere þæt ān man swulte for folc. Simon Petrus fylide þām Hælande, and oðer leorningcniht; se oðer leorningcniht wæs ðām bisceope cūð. And hē ēode in mid þām Hælande on ðæs bisceopes cauertūn; Petrus stōd sƿt ðære dura þærūte, þā ēode se leorn-

Nāt ic hwæt þū segst. Ðā hē ūt-ēode of þære dura, ðā geseah hyne oþer wyln, and sǣde þām ðe þær wæron: And þes wæs mid þām Nazarenisean Hǣlende. And hē wiðsóc eft mid aþe þæt hē hys nān þing ne cūðe. Ðā, æfter lytlum fyrste, genēalǣhton þā ðe þær stōdon, and cwædon to Petre: Sōþlice þū eart of hym; and þin spræc þe geswutelaf. Ðā satsóc hē, and ic swarede þæt hē nǣfre þone man ne cūþe. And hrædlice þā crēow se cocc. þā gemunde Petrus þæs Hǣlendes word þe hē cwæð: Ær þā mē se cocc crāwe, priwa ðū mē wiðsæcst. And hē ēode ūt, and wēop bityrlice.

Ic nāt, nē ne can, hwæt þū segst. And hē ēode þā of þām cafertūne: and se hana crēow. Eft þā hine gecnēow oþer þinen; hēo ongan cweðan to þām þe ðar abūtan stōdon: Sōþlice þes ys of þām; and hē eft satsóc. And eft þā ymbe lytel þā ðe satsōdon cwædon to Petre: Sōþlice þū eart of ðām; Galileisc þū eart. . . . þā ongan hē satsacan and swarelian: Sōðes ne can ic þæne man þe gē secgað. And þā eftsōna crēow se hana. Ðā gemunde Petrus þæs Hǣlendes worde þe hē him sǣde: Ær se hana crāwe tuwa,¹ priwa ðū mē satsæcst. þā ongan hē wēpan.

swylce anre tide, sum oþer sēðde and cwæð: Sōðlice þes wæs mid him; witodlice hē is Galileisc. Ðā cwæð Petrus: Æalā man, nāt ic hwæt þū segst. And þā hig þæt spræcon, samninga se hana crēow. þā Drihten bewende hine, and beseah to Petre; ðā gemunde Petrus Drihtenes wordes þe hē cwæð, þæt: Ðū min satsæcst priwa tōdæg, ær se hana crāwe. Ðā ēode Petrus ūt, and biterlice wēop.

ingeniht ūt þe wæs ðæs bisceopes cūða, and cwæð to ðære dureþinene, and lǣdde Petrum inn. Ðā cwæð sēo duruþinen to Petre: Cwyst ðū eart ðū of ðyses leorningnihtum? Ðā cwæð hē: Nicc; ne eom ic. Ðā þeowas and ðā þegnas stōdon sē ðām glēdon and wyrmdon hig, for þām hit was cæld; witodlice Petrus stōd mid him and wyrmdde hyne. . . . And Symon Petrus stōd and wyrmdde hyne; ðā cwædon hi to him: Cwyst þū eart þū of his leorningnihton? Hē wiðsóc, and cwæð: Ic ne eom. Ðā cwæð an ðæs bisceopes þeowena, hys cūða þæs eare slōh Petrus

of: Hū ne geseah ic ðe on ðām wyrtūne mid hym? Petrus þā eft wiðsóc; and sōna se cocc crēow.

MATTHEW 26. 59-62.

Witodlice þæra sǣcerda caldras, and eall þæt gemōt, sōhton lēase saga on gēn þone Hǣlend, þæt hig hyne tō deaþe sealdon; and hig ne mihton nāne findan, ðā-þā manega mid lēasum onsagum genēalǣhton. þā sēt nehstan cōmon twēgen þæra lēogera, and cwædon: Ðes sǣde: Ic mæg tōwurpan Godes templ, and æfter þrym dagum hyt eft getim-

MARK 14. 55-60.

þū hēahsǣcerdas sōhton, and eall geþeaht, tāle āgēn þone Hǣlend, þæt hi hine tō deaþe sealdon; and hi ne fundon. Manega sǣdon lēase gecyðnysses āgēn hine, and þa cyðnessa nǣron þæslices. Ðā ārison sume, and sǣdon lēase cyðnesses āgēn hine, and þus sǣdon: Sōðes wē gehyrdon hine secgan: Ic tōwurpe þis handworhte templ, and æfter

¹ MS. tua.

brigean. Ðā ārās se ealdor þāra prim¹ dagum ic ößer unhandworht
 säcerda, and cwæð: Ne andwyrst getimbric. And hyra cýpnys næs
 þū nān þing ongēn þā ðe þiss ðe þællc. þā ārās sum hēahsäcerd on
 onsecgeað? hyra midlene, and ähsode þæne Hæli-
 end: Ne andswarast þū nān þing ägēn þæt þās þe onwurpað?

MATTHEW 26. 63-68.

Se Hælend suwode. þā se ealdor þāra säcer-
 da cwæð: Ic hālsige þē
 ðurh þone lyfendan God
 þæt ðū secge ūs gýf þū
 sý Crist, Godes Sunu.
 Ðā cwæð se Hælend
 him tō: þæt ðū sǣdest;
 sōð ic ēow secge: Æfter
 þyson gē geséoð mannes
 Bearn sittende on þā
 swiðran healfe Godes
 mægenþrymmes, and
 cumendne on heofones
 wolcnum. Ðā þāra säc-
 erda ealdor slāt hys
 ägyn rēaf, and cwæð:
 þis ys bysmorspræc; tō
 hwi winlige wē ænigre
 öpre sage? nū gē gehýrd-
 on of hym gyltlice
 spræce; hwæt ys ēow nū
 gepūht? Hig andwerd-
 on ealle and cwædon:
 Hē is deāpes scyldig.
 þā spætton hig on hys
 ansýne, and bëoton hyne
 mid heora fýstum; sume
 hyne slögon on his an-
 sýne mid hyra brādum handum, and cwædon: Sege ūs, Crist, hwæt is sē
 þe ðe slöh?

MARK 14. 61-65.

Hē suwode, and nāht
 ne andswarode. Eft
 hine äxode se hēah-
 säcerd: Eart þū Crist,
 þæs geblētsodan Godes
 Sunu? Ðā sǣde se
 Hælend: Ic eom; and
 gē geséoð mannes Sunu
 on swýðran healfe sittan
 his mægenes, and cum-
 ende mid heofones
 genipum. Ðā cwæp¹
 se hēahsäcerd, his rēaf
 slitende: Hwi gewillnige
 wē gýt cyðtera? gē ge-
 hýrdon his bysmer;
 hwæt þincð ēow? Ðā
 hyrwdon hi ealle hine,
 and cwædon þæt hē
 wære deāðes scyldig.
 And sume ägunnon him
 on spǣtan, and ofer-
 wrēon his ansýne; and
 mid fýstum hine bëoton,
 and him tō cwædon:
 Äræd. And þā ðenas
 hine mid handum bëot-
 on.

LUKE 22. 63-65, 67-71
(transposed).

Sege ūs gif þū sý Crist.
 Ðā cwæp hē: þeah ic
 ēow secge, gē mē ne ge-
 lyfap; þēh ic ēow ähsige,
 gē ne andswariað mē,
 nē ne forlǣtað. Heon-
 unforð bið mannes Sunu
 sittende on Godes mæg-
 nes swýðran healfe. Ðā
 cwædon hig ealle: Eart
 þū Godes Sunu? Ðā
 cwæð hē: Gē secgað
 þæt ic eom. And hig
 cwædon: Hwi gyrne
 wē gýt gewitnesse? sylfe
 wē gehýrdon of his
 mūðe. — And þā ðe
 þone Hælend hēoldon
 hine bysmrodon and
 bëoton; and oferwrug-
 on his ansýne, and
 purhsun his nebb, and
 ähsodon hine: Äræd,
 hwylic is se ðe þe slöh?
 And manega öðre þing
 hig him tō cwædon
 dysligende.

MATTHEW 27.

MARK 15. 1-5.

LUKE 23. 1-5.

JOHN 18. 28, 33,

1, 2, 11-14.

þā sōna on

Ðā ārās eall

37, 38.

Witodlice þā hyt mergen worhton hyra menego, Ðā gelæddon hi
 morgen wæs, ðā þā hēahsäcerdas and læddon hine þone Hælend tō
 worhton ealle hyra gemōt mid tō Pilate. And Calphan on þæt
 þāra säcerda eald- ealdrum, and bōc- ägunnon hyne dōmerna; hit wæs
 ras gemōt, and erum, and eallum wrēgan, and þā morgen. . .

¹ MS. cŵ.

¹ MS. om. Galilea oñ hider.

pā cwæð Pilatus: andan hine sealdon pā hēahsācerdas. pā āstýredon pā Hwæper wylle gē blisceopas pā menegu, þæt hē him Barraban forgēfe. þæt ic ēow āgyfe, þe Barrabban, ðe þone Hælynd, ðe is Crist gehāten? Hē wiste sōðlice þæt hig hyne for andan him sealdon. . . . Ðā lǣrdon þēra sācerda caldras and pā hlāfordas þæt folc þæt hig bǣdon Barrabban, and pone Hælynd ¹ fordydon.

MATTHEW 27. 21-23,
26.

Ðā andwyrde se dēma and sǣde heom: Hwæperne wylle gē þæt ic forgyfe ēow of þisum twām? Ðā cwædon hig: Barrabban. pā cwæð Pilatus tō heom: Witodlice hwæt dō ic be þām Hælende, þe is Crist genemned? Ðā cwædon hig ealle: Sý hē on rōde āhangen. Ðā cwæð se dēma tō heom: Witodlice hwæt yfeles dyde þes? Hī ðā swiþor clypodon, þus cweðende: Sý hē āhangen. . . . Ðā forgeaf hē hym Barrabban. . . .

MARK 15. 12-15.

Eft Pilatus him andswarode: Hwæt dō ic be Iudea cyninge? Hī eft hrymðon, and cwædon: Hōh hine. Ðā sǣde Pilatus: Hwæt yfeles dyde hē? Hī þæs þe mā clypedon: Āhōh hine. Pilatus wolde pā ðām folce gecwēman, and forgef him Barraban. . . .

LUKE 23. 20-23, 25.

Eft spæc Pilatus tō him, and wolde forlǣtan þæne Hælend. Ðā hrymðon hig, and cwædon: Āhōh hine, āhōh hine. Ðā cwæð hē tō him þriddans siðe: Hwæt dyde þes yfeles? ne gemette ic nān þing yfeles on þissum men, þæt hē si dēaþes scyldig; ic hine þræge, and forlǣste. And hig āstōdon, and mycelre stefne bǣdon þæt hē wære āhangen; and hyra stefna swiðredon. . . . And

hē forgef him þæne þe wæs for manslyhte and sumere sace on cwerterne, þone hī bǣdon; and þæne Hælend hē sealde tō hyra willan.

MATTHEW 27. 26-30.

. . . And pone Hælynd hē lēt swingan, and sealde heom tō āhonne. pā underfēngon þæs dēman cempan þone Hælynd on ðām dōmerne, and gegaderodon ealne pone ðrēat tō heom. And unscriðdon hyne hys āgenum réafe, and scriðdon hyne mid weolcenrēadum scyccelse; and wundon cynehelm of þorum, and āsetton ofer hys hēafod, and hrēod on hys swiðran; and bigdon heora cnēow beforan him, and bysmorudon hyne, þus cweþende: Hāl wes þū, Iudea cyning. And spættan on hyne, and nāmon hrēod, and bēotun hys hēafod.

MARK 15. 15-19.

. . . And sealde him þone Hælend beswungenne, þæt hē āhangen wære. pā lǣddon pā cempan hine on þæs dōmernes cafertūn, and hī tōsomne eall werod clypedon. And scriðdon hine mid purpuran, and him on setton þyrnenne helm āwundenne; and ongunnon hine þus grētan: Hāl wes þū, Iudea cyning. And bēoton hine on þæt hēafod mid hrēode, and spættan him on; and heora cnēow bigdon and hine geāðmēddon.

JOHN 19. 1-3.

Ðā nam Pilatus þone Hælend, and swang hyne. And pā þēnas wundon þyrnenne cynehelm, and āsetton hyne on his hēafod, and scriðdon hyne mid purpuran réafe; and hī cōmon tō hym, and cwædon: Hāl bēo þū, Iudea cyning. And hī plættan hyne mid hyra handum.

And hī bēoton mid hrēode, and spættan him on; and heora cnēow bigdon and hine geāðmēddon.

¹ MS. hælýn.

MATTHEW 27. 31.

And æfter-pām-pe hig hyne þus bysmerodon, hig unscryddon hyne pām scyccelse, and scryddon hyne mid hys āgenum rēafe, and læddon hyne tō āhōnne.

MARK 15. 20.

And syððan hi hine bysmrydon, unscryddon hine pām purpuran, and scryddon hine mid his rēafum, and læddon hine þæt hi hine āhēngon.

JOHN 19. 16, 17.

... Ðā nāmon hy þone Hælend, and tugon hine út; and bæron his rōde mid him. ...

MATTHEW 27. 32.

Sōþlice ðā hig útferdon, pā gemetton hig ænne Cyreniscne man, cumende heom tōgēnes, þæs nama wæs Symon; þone hig nyddon þæt hē bære hys rōde.

MARK 15. 21.

And genyddon sumne wegfērendne, Simonem Cireneum, cumende of pām tune, Alexandres fæder and Ruß, þæt hē his rōde bære.

LUKE 23. 26.

And pā hig hine læddon, hi gefēngon sumne Cyreniscne, Simonem, se cōm of pān tūne, and pā rōde him on setton, þæt hē hi bære æfter pām Hælende.

MATTHEW 27.

MARK 15. 22, 23.

LUKE 23. 33.

JOHN 19. 17.

33, 34. Ðā comon hig on pā stōwe þe ys genemned Golgotha, þæt is : Hēafodpannan stōw. And hig sealdon hym win drincan wið geal-

And hi læddon hine on ðā stōwe Golgoða, þæt is on ðære gefēode gereht : Hēafodpannena stōw. And sealdon him gebiterod win, and hē hit ne onfēng.

And syððan hig comon on pā stōwe þe is genemned Caluarie, þæt is : Hēafodpannan stōw. ...

... On pā stōwe þe ys genemned Hēafodpannan stōw, and on Ebreisc Golgotha.

lan ¹ gemenged ; and pā hē hys onbyrigde, pā nolde hē hyt drincan.

MATTHEW 27. 35-38 (transposed).

Ðā wæron āhangen mid hym twēgen sceaþan, ān on pā swiðran healfe, and oðer on pā wynstran. — Sōþlice æfter-pām-pe hig hyne on rōde āhēngon, hig tōdældon hys rēaf, and wurpon hlot pærofer, þæt wære gefylled þæt

MARK 15. 24, 26, 27 (transposed).

And hi āhēngon mid him twēgen sceaþan, ānne on his swiðran healfe, and oðerne on his wynstran. — And pā hi hine āhēngon, hi dældon his rēaf, and hlotu wurpon, hwæt gehwā nāme. — And ofer-gewrit his gyltes

LUKE 23. 33, 34, 38.

... þær hig hine hēngon, and ānne sceaþan on his swiðran healfe, and oðerne on his wynstran. ... Sōþlice hig dældon hys rēaf, and wurpon hlotu. ... Ðā wæs his ofer-gewrit ofer hine āwriten Grēciscum stafum and

JOHN 19. 18, 19, 20, 23, 24 (transposed).

þær hi hyne āhēngon, and twēgen oðre mid him, on twā healfa, and þæne Hælend on mid-dan. — Ðā pā cempan hine āhēngon, hi nāmon his rēaf, and worhton fēower dælas, ælcon cemp-

¹ MS. eallan.

þe gecweden was was awriten: Ebreiscum: þis an anne dæl,
 purh ðone witeg- IUDEA CYNING. is IUDEA CYNIG. and tuneacan; seo
 an, and þus cwæð: tunece was un-

Hig tōdældon heom mine rēaf, and ofer mine rēaf hig æsiwod, and was
 wurpon hlōt. And hig behēoldon hyne sittende; and eall āwefen. Ðā
 hig āsetton ofer hys hēafod hys gylt, þuss āwritenne: cwædon hī him
 Ðis ys se HÆLYND, IUDEA CYNING. betwēonan: Ne
 slite wē hȳ, ac

uton hlēotan hwylces ūre¹ hēo sȳ; þæt þæt hālige gewrit sȳ gefylled þe þus
 cwyp: Hī tōdældon him mine rēaf, and ofer mine rēaf hī wurpon hlōt;
 witodlice þus dydon þā cēpan. — Witodlice Pilatus wrāt ofergewrit, and
 sette ofer his rōde; þær was on gewriten: þis ys se NAZARENISCEA HÆL-
 END, IUDEA CYNING. . . . Hit was awriten Ebreiscon stafon, and Grēdisceon,
 and Leden stafon.

MATTHEW 27. 39-44.

Witodlice þa wegfēr-
 endan hyne bysmered-
 on, and cwehton heora
 hēafod, and cwædon:
 Wā þæt ðes tōwyrp
 Godes templ, and on
 þrim dagum hyt eft
 getimbrað! Gehæl nū
 þē sylfne; gyf þū sȳ
 Godes Sunu, gā nyper
 of þære rōde. Eac þæra
 sācerda ealdras hyne
 bysmeredon, mid þām
 bōcerum and mid þām
 ealdrum, and cwædun:
 Opere hē gehæalde, and
 hyne sylfne gehælan ne
 mæg; gyf hē Israhela
 cyning sȳ, gā nū nyper
 of þære rōde, and wē
 gelyfað hym; hē gelyfð on God; ālyse hē hyne nū, gyf hē wylle; witodlice
 hē sāde: Godes Sunu ic eom. Gelice þā sceaðan þe mid him āhangene
 wæron hyne hyspdun.

MARK 15. 29-32.

And þa ðe forðstōpon
 hine gremedon, and
 hyra hēafod cwehton,
 and þus cwædon: Wālā,
 se tōwyrp þæt tempel,
 and on þrim dagum eft
 getimbrað! Gehæl ðē
 sylfne, of þære rōde
 stigende. Eallswā þā
 hēahsācerdas bysmri-
 ende betwux þām bōcer-
 um cwædon: Oðre hē
 hālegedyde; hinesylfne
 hē ne mæg hāne gedōn.
 Crist, Israhela cyning,
 āstige nū of rōde, þæt
 wē gesēon and gelyfon.
 And þa ðe him mid
 hangodon wæron him mid gebundene.

LUKE 23. 35-37, 39.

And þæt folc stōd
 geanbidiende; and þā
 ealdras hine tældon mid
 him, and cwædon:
 Opere hē gehæalde; ge-
 hāle hine sylfne, gif hē
 sig Godes gecorena.
 And þā cēpan hine
 bysmredon,² . . . and þus
 cwædon: Gif þū si
 Iudea cyning, gedō þā
 hāne. . . . An of þām
 sceapum þe mid him
 hangode hine gremede,
 and cwæp: Gif þū Crist
 eart, gehæl þē sylfne
 and unc.

MATTHEW 27. 45-50. MARK 15. 33-37. LUKE 23. 44-46. JOHN 19. 28-30.

Witodlice fram an tide wurdon³ seo syxte tid, and þā se Hælend
 þære sixtan tide þȳstru gewordene þȳstro wæron ofer wiste þæt ealle
 wæron gewurden geond ealle eorðan ealle eorpan oð ðing wæron ge-
 þȳstru ofer ealle oð nontide. And þā nigopan tide. endode, þæt þæt

¹ MS. ūres.

² MS. bymredon.

³ MS. wurdo.

eorðan oþ þā nig- tōnōntidese Hæl- And sunne wæs hālige gewrit
oþan tid. And end clypode myc- āþystrod. . . . Ðā wære gefylled, þā
ymbe þā nygoðan elre stemne : cwæð se Hælend, cwæð hē : Mē
tid clypode se Heloi, Heloi, lema clypiende mycelre þyrst. Ðā stōð
Hælend mycelre sabbattan! þæt is stefne: Fæder, ic an fæt fullceces;
stefne, and þuss on ūre geðeode : bebēode minne hi bewundon ane
cwæð: Heli, Heli, Min God, min gāst on þinre spingan¹ mid
lema zabdani? þæt God, hwi forlēte handa; and, þus ysopo, sēo wæs
is on Englisc : þū mē? And sume cweþende, hē forþ- full ecedes, and
Min God, min þe ðār ābūton fērde. setton tō his mūðe.
God, tō hwi forlēte stōdon and þis ge- þā se Hælend on-
þū mē? Sōþlice hýrdon, hi cwædon: Nū, þes clypað fēng þæs ecedes,
sume þā ðe þær Hellam. þā arn hyra ān, and fylde ðā cwæð hē: Hyt
stōdon, and þis āne spingan mid ecede, and on hrēod ys geendod. And
gehýrdon, cwæð- sette, and him drincan sealde, and hē āhyrde his
on: Nū hē clypað cwæð: Lētað, þæt wē gesēon hwæðer hēafod, and āgef
Heliām. Ðā hræd- Hellas cume hine nyþer tō settanne. his gāst.
lice arn ān heora, Se Hælend þā āsende his stefne, and forðfērde.
and genam āne
spongean, and fyl-
de hig mid ecede, and āsette ān hrēod þæron, and sealde hym drincan.
Witodlice þā ðære cwædon: Læt; utun gesēon hwæðer Hellas cume, and
wylle hyne ālysan. þā clypode se Hælynd eft mycelre stefne, and āsende
hys gāst.

MATTHEW 27. 51, 54-
56.

And þærrihte ðæs
temples währift wearð
tōsliten on twēgen²
dēlas, fram ufeweardon
oð nyþeward. . . . Wit-
odlice þæs hundredes
ealdor, and ðā þe mid him
wæron, healdende þone
Hælynd, þā hig gesāwon
þā eorðbifunge, and þā
þing ðe þær gewurdon,
hig ondrēdon heom
ðearle, and cwædon:
Sōðlice Godes Sunu wæs
þes. Witodlice þær
wæron manega wif feor-
ran, þā ðe fyligdon þām
Hælende fram Galilea,
him ðenigende. Betwuh
þām wæs sēo Magdalenisce Maria,
and Maria Iacobes mōder, and Iosephes mōdur, and Zebedeis sunena mōder.

MARK 15. 38-41.

And þæs temples
währift wæs tōsliten on
twā, of ufewerdum oð
neopewerd. þā se
hundredman, þe ðār
stōð agēn, geseah þæt
se Hælend swā clypi-
ende forðfērde, hē
cwæp: * Sōðlice þes man
wæs Godes Sunu. And
þā wif wæron feorran
behealdende, and be-
twux þām wæs sēo Mag-
dalenisce Maria, and
Maria Iacobes mōder
and Salome. And þā
hē wæs on Galilea, hi
fylidon him, and him
þenedon, and manega
ðære þe him mid fērdon on Hierusalem.

LUKE 23. 45, 47-49.

. . . And þæs temples
währift wearð tōslyten
on middan. . . . þā se
hundredman geseah
þæt þær geworden wæs,
hē God wuldrode, and
cwæð: Sōþlice þes man
wæs rihtwis. And eall
þæt wered þe sēt þisse
wāfersynne wæron, and
gesāwon þā þing þe ge-
wurdon, wæron agēn-
gewende, hyra brēost
beoton. Ðā stōdon ealle
hys cūpan feorran, and
þā wif þe him fyligdon
fram Galilea, þās þing
gesēonde.

¹ MS. springan.

² MS. tewgen.

³ MS. cw.

MATTHEW 27. MARK 15. 42-47. LUKE 23. 50-56 JOHN 19. 38-42

57-61.

Sōðlice þā hyt wæs geworden, And þā wæs se Witodlice Iosep
 æfen wæs, cōm þæt wæs Parascēue, fram Arimathea
 sum well man þæt is ær dæg Parascēue, bād Pilatus þæt
 of Arimathia, þæs sæterdæge, þā þæt is gegear- hē mōste niman
 nama wæs Iosep; cōm Iosep, se wunge, and Sæter- þæs Hælandes
 se sylfa wæs þæs sōðela gerēfa, of dæg onlyhte. — lichaman, for-
 Hælyndes leorningcniht. Hē ge- And þā ān man, þāme hē wæs
 nēalæhte tō Pilate, se sylfa Godes rices se wæs gerēfa, þæs Hælandes
 and bād þæs tō Pilate eode, god wer and riht- leorningcniht;
 Hælyndes lichaman. and bād þæs Hæl- wis (þes ne ge- þis hē dyde dearn-
 an. Ðā hēt Pilatus ægyfan him endes lichaman. dæg Iudea ege; and
 pone lichaman. Ðā wundrode Pilatus gif hē þā ge- Iudea ege; and
 And Iosep genam clypode hē þæne cōm tō Pilate, and Pilatus him lyfde.
 pone lichaman, gif hē þā ge- and bād þæs Hæl- and nam þæs Hæl-
 and bewand hyne hundredman, and endes lichaman. endes lichaman.
 mid clænre scytan, and lēde hyne And nyðeralēde And Nichodemus
 on hys niwan byrgene, tō hys niwan cōm tō þā Hælande on niht,
 byrgene, tō hē byrgene, tō hē byrgene, and brōhte wyrt-
 āhēow on stāne; þā āgef hē þone gemang and ale-
 and hē tōāwylte mycelne stān tō hwan, swylce hund-
 mycelne stān tō hlīde þære byrgene, on tēonti boxa. Hig
 hīde þære byrgene, and fērde hīne mid linenum clāðe mid wyrt-
 syppan. Ðær wæs sōðlice sēo Magdalenisce Maria, and bewundon
 and sēo oðer hīne mid linenum clāðe mid wyrt-
 Maria, sittende stān tō tære byrgenne dura. Ðā gemangum, swā
 æt þære byrgene. cōm Maria Magdalone, and Iosepes Maria, and
 hēoldon hwār hē gelēd wære. his lichama ālēd
 wæs. And hig cyrdon, and gearwedon wyrtge-
 mang and sealfa; and on Sæterndæg hig gestildon, sēter
 bebode. byrgen, on þære

þā gyt nān mann næs ālēd. Sōðlice þār hig lēdon pone
 Hælend, forþām þæra Iudea gearcung wæs wið þā byrgene.

1 MS. abarimathia.

2 MS. þaw.

MATTHEW 23.

1, 5-7.

Sōðlice þām
restedages æfene,
se ðe onlihte on
þam forman reste-
dage, cōm sēo
Magdalenisce Ma-
ria, and sēo oðer
Maria, þæt hig
woldon geseon þā
byrgene. . . . Ðā
andswarode se
engel and sǣde
þām wifon : Ne
ondræde gē ēow;
ic wāt witodlice
þæt gē sēcceað
pone Hǣlynd,
pone þe on rōde
āhangen wæs.
Nys hē hēr; hē
āras sōðlice, swa-
swā hē sǣde;
cumað and geseoð
þā stowe þe se
Hǣlynd wæs on
āled. And farað
hrædlice, and secg-
eað hys leorning-
cnihthum þæt hē
āras; and sōðlice
hē cymð beforan
ēow on Galileam;
ðær gē hyne geseoð

MARK 16. 1, 2,

4-7.

And þā Sæternes
dæg was aġan,
sēo Magdalenisce
Maria, and Iac-
obes Maria, and
Salomew bohton
wyrtgemang, þæt
hi cōmon and
hine smyredon;
and swyðe sēo
ānum restedæge
cōmon to þære byr-
gene, ūpāspring-
enre sunnan.
... þā hi hi be-
sāwon, ligesāwon
þæne stān āweg
āwyltne; sōðlice
hē was swyðe
mycel. And þā
hi ēodon on þā
byrgene, hi ge-
sāwon ānne
geongne ou þā
swyðran healfe
sittende, hwerum
gegyrlian ofterwro-
t to him: Ne forht!
Hælend āhangen
stōw þær hi hine
ingnihtum and
leam; þār gē hine
; nū ic secge eow.

LUKE 24. 1-7.

On anum reste-
dæge, swyfe ær
on dægdrē,¹ hig
cōmun tō þære
byrgene, and bær-
on mid him þā
wyrtegemang þe
hi gearwodon;
and hig gemetton
þæne stān awylne
of þære byrgene.
And þā hi intō
þære byrgene ēod
nā þæs Hælendes
was geworden, þā
wæron þe pyson
weas wið hig on
ear þi ādrēdon,
eocean hyldun, h
Ewi sēcge ðy lybbe
Nis hē hēr, ac hē
hē spæc wið ēow,
on Galilee, and
Sunu bið geseald
manna, and beo
þridan dæge āri

JOHN 20. 1.

Wiltodlice on
 anon restedæge,
 sēo Magdalenisce
 Maria cōm on
 mergen, sēr hit
 lēoht wære, tō
 pære byrgenne;
 and heo geseah
 þæt se stān āweg
 ānumen wæs fram
 pære byrgynne.

þære byrgene eodon, hig ne gemetton
 nā þæs Hælandes lichaman. And þa
 was geworden, þa higlon mōde afæryde
 wæron be pyson, þa stōdon twēgen
 wasas wið hig on hwitum rēafe. And
 þa hig ādrēdon, and hyra andwiltan on
 eorþan hydlyd, hig cwædon to him:
 Hwi sēce ge lybbendne mid deādmu?
 Nis hē hēr, ac hē āras; gefencað hū
 hē spæc wið ēow, þa gyt þa hē was
 on Galilea, and cwæð tæt mannes
 Sunu bið geseald on handa synfulra
 manna, and beon āhangen, and ƿy
 ƿriddan dæge ārisan.

MATTHEW 28.8.

Ðā fērdon hig
hrædlice fram
þære byrgene,
mid ege and mid
myclum gefēan,
and urnon and

MARK 16. 8.

And hi ðtēodon,
and flugon fram
þære byrgene ;
and wæron afær-
ede for þære ge-
syhðe þe hi gesaw-

LUKE 24. 9-11.

And hig ge-
wendon fram þære
byrgene, and cȳd-
don eall þis þām
endlufenum, and
eallum oðrum.

JOHN 20. 2.

Đā arn hēo, and
cōm to Simone
Petre, and tō pām
ōðron leorning-
cnihte,² þe se
Hælend lufode :

¹ MS. dægered.

² MS. leornigcnihte.

cyðdon hyt hys on; and hignānon Sōþlice wæs Maria and heo cwæð tō
leorningcnihton. men nāht ne sǣd- Magdalene, and him : Hī nāmon
on, sōþlice hī him Iohanna, and Drihten of byrg-
ǣdrēdon. Maria Iacobi, and ene, and wē nyt-
ōðre ðe mid him on hwār hī hyne
wǣron, þā sǣdon þās þing þām apostolum. And þās lēdon.
word wǣron geþūhte beforan him swā wōffung,¹ and hig
ne gelyfdon him.

LUKE 24. 12.

þā ārās Petrus, and arn tō þære
byrgyne; and, alūtende, hē geseah
þā linwæda sylfe alēde. . . .

JOHN 20. 6.

Witodlice Simon Petrus cōm æfter
him, and ēode into ðære byrgene,
and hē geseah linwæda llegean.

MARK 16. 14.

Ðā sēt nehstan hē
setƿwde him twelfum
þār hī setgædere sǣton,
and tǣlde hyra unge-
leaffulnesse and hyra
heortan heardnesse,
forðam þe hī ne gelyf-
don þām ðe hine gesāwon
of deaþe arisen.

LUKE 24. 36, 40, 41.

Sōþlice þā hig þis
spræcon, se Hǣlend
stōd on hyra midlene,
and sǣde him: Sib sƿ
ēow; ic hit eom, ne on-
drǣde ge ēow. . . . And
þā hē þis sǣde, hē sē-
dowde him fēt and
handa. Ðā cwæð hē tō
him, þā hig þā gyt ne
gelyfdon, and for gefēan wundredon. . . .

JOHN 20. 19, 20.

Ðā hit wæs æuen, on
ānon þære restedaga,
and ðā dure wǣron
belocene ðær þā leorn-
ingcnihtas wǣron ge-
gaderode for ðære Iudea
ege, se Hǣlend cōm,
and stōd tō middes hyra,
and cwæð tō him: Si
sibb mid ēow. And þā
hē þæt cwæð: hē sē-
ƿwde him his handa and
his sidan; ðā leorningcnihtas wǣron bliþe, þā hī hæfdon Drihten gesewen.

MARK 16. 15.

And hē sǣde him:
Farað into ealne middan-
eard, and bodiað god-
spell ealre gesceaftē.

LUKE 24. 49.

And ic sende on ēow
mines Fæder behāt:
Sitte ge on ceastre oð ge
sƿn ufene gescriðde.

JOHN 20. 21.

Hē cwæð eft tō him:
Si sibb mid ēow; swā
swā Fæder mē sende, ic
sende ēow.

MARK 16. 19.

And witodlice Drihten Hǣlend,
syððan hē tō him spræc, hē wæs on
heofonum āfangen, and hē sitt on
Godes swiðran healfe.

LUKE 24. 51.

And hit wæs geworden, þā hē blēt-
sude hig, hē ferde fram him, and
wæs fered on heofen.

¹ MS. woffung.

APPENDIX II

THE CAMBRIDGE FRAGMENT OF GENESIS

GENESIS.

4. 1-26. Adam sōðlice æfter þisum brēac his wīues; and hēo ēacnode, and ācende Cain, and cwæð: Ic æfde mannan þurh God. Eft hēo ācende his brōðor Abæl. Abel wæs þā sciephirde, and Cain hirðling. Hit wæs þā æfter manegum dagum þæt Caim ofrode Gode lāc of þære eorþan wæstmum. And Abel ofrode of þām frumcænnedum scēapum his hēowodum, and of hire fætnesse; þā beseah God tō Abele and tō his lācum. þā hirsode Caim pearle, and his nebwlite ætfēol. God cwæð þā tō Caim: Hwī eart þū hirre? and hwī ætfēol þīn ansīn? Gif þū ðonne yfel dēst, þærrihte bið þeo syn æt þām ingange; ac his gewilnung bið under þā, and þū wylst hine. Cain cwæð þā tō Abele his brōþer: Uton gān ūt on feld. Hwæt, þā Cain ārās tōgēanes his brōðor Abele þā-ðā hī on æcere wæron, and hine ofslōh. God cwæð þā tō Cain: Hwær is Abel þīn brōðor? Hē andwirde: Ic nāt; eom ic

GENESIS.

4. 1-26. Adam vero cognovit uxorem suam Hevam, quae concepit, et peperit Cain, dicens: Possedi hominem per Deum. Rursumque peperit fratrem eius Abel. Fuit autem Abel pastor ovium, et Cain agricola. Factum est autem post multos dies ut offerret Cain de fructibus terrae munera Domino. Abel quoque obtulit de primogenitis gregis sui, et de adipibus eorum; et respexit

Dominus ad Abel, et ad munera eius. . . . Iratusque est Cain vehementer, et concidit vultus eius. Dixitque Dominus ad eum: Quare iratus es? et cur concidit facies tua? . . . Sin autem male, statim in foribus peccatum aderit; sed sub te erit appetitus eius, et tu dominaberis illius. Dixitque Cain ad Abel fratrem suum: Egrediamur foras. Cumque essent in agro, consurrexit Cain adversus fratrem

mīnes brōþor hyrde? God cwæð tō him: Lā, hwæt dydest pū? sēo stemn pīnes brōðor blōdes clipoð tō mē of eorþan. Nū pū bist āwired ofer eorþan, þeo þe oponode hire mūð, and underfēng pīnes brōðor blōd of pīnre handa. Þonne wirest pā eorþan, ne silð heo þe hyre wāestmas; wōriende and flȳma pū bist ofer eorþan. Cain cwæð tō Gode: Māre is mīn unrihtwīsnyss þonne ic mage miltsunge geearnian: efne, pū ādræfst mē nū tō-dæg fram pære eorþan ansīne, and ic bēo behȳd fram pīnre ansīne, and ic bēo wōriende and flȳma ofer eorþan; eal pære þe mē gemēteð wile mē ofslēan. God cwæð pā tō him: Ne bið hit nāteshwōn swā; ac swā-hwā-swā ofslieð Cain bið gewitnod beo seonfonfealdum. And sette pā mirceals on Cain, þæt hine ne ofslōge þe ðe hine gemētte. Cain fērde pā fram Godes ansīne tō ēastdāle, and wunede flȳma on þām lande Eden. Cain brēc his wīues, and heo gēacnode, and ācende Enoh. Cain pā geworhte him āne burh, and genamode pā burh be his sune naman, Enoh. Witodlice Enoh gestrinde Irad, and Irad gestrinde Mauiehel; Mauiehel gestrinde Matusahel, and Matusahel gestrinde Lamech, þe genam twā wif: ān hātte Ada, oþer Sella. pā ācende Ada Iabel, þe wæs fæder pære þe wunedon on ge-

sum Abel, et interfecit eum. Et ait Dominus ad Cain: Ubi est Abel frater tuus? Qui respondit: Nescio; num custos fratris mei sum ego? Dixitque ad eum: Quid fecisti? vox sanguinis fratris tui clamat ad me de terra. Nunc igitur maledictus eris super terram, quae aperuit os suum, et suscepit sanguinem fratris tui de manu tua. Cum operatus fueris eam, non dabit tibi fructus suos; vagus et profugus eris super terram. Dixitque Cain ad Dominum: Maior est iniquitas mea quam ut veniam merear: ecce, elidis me hodie a facie terrae, et a facie tua abscondar, et ero vagus et profugus in terra; omnis igitur qui invenerit me occidet me. Dixitque ei Dominus:

Nequaquam ita fiet; sed omnis qui occiderit Cain septuplum punietur. Posuitque Dominus Cain signum, ut non interficeret eum omnis qui invenisset eum. Egressusque Cain a facie Domini habitavit profugus in terra ad orientalem plagam Eden. Cognovit autem Cain uxorem suam, quae concepit, et peperit Henoch. Et aedificavit civitatem, vocavitque nomen eius ex nomine filii sui, Henoch. Porro Henoch genuit Irad, et Irad genuit Mauiael, et Mauiael genuit Mathusael, et Mathusael genuit Lamech, qui accepit duas uxores, nomen uni Ada, et nomen alteri Sella. Genuitque Ada Iabel, qui fuit pater habitantium in tentoriis, atque pastorum. Et nomen fratris eius Iubal; ipse

teldum, and hirda. His brōþor hātte Iubal, þe wæs fæder hearpera,¹ and þæra þe organan macodan. Ðæt ōper wif, Sella, ācende Tubalcain, þe wæs slegwirhta, and smið on eallum weorcum āres² and of³ ysene; his swistor hātte Nohema. Lameh cwæð þā to his wīuum, Ada and Sella: Gehȳrað mȳne stemme, Lameh wif; hlistað mīne sprāce; Forþanþe ic oðslōh wer on mīre wunde, and iungling on mīnum handan,⁴ seofonfeald wracu bið geseald for Cain, and hundseofontigseofonfeald for Lamech. Adam sōðlice briac his wīues; and hēo ācende sunu, and gecigde hine Sech, þus cwepende: God forgeaf mē ōperne ofspring for Abel, þone Cain ofslōh. Ēac swilce þā Sech wæs sunu ācened, þone þe hēt Enos; þēs ongan tō clipienne Godes naman.

5. 1-32. Þis his sēo bōc Adames mæg-
 grace. On þone dæg þe God gescēop man tō Godes gelicnesse, hē geworhte hine. Wer and wif hē gescēop hii, and geblētsode hī; and hēt his naman Adam, on þām dæge þe hī gesceapene wāron. Adam sōðlice leofode huntēonti gēare and pritti gēare, and gestrinde sunu tō his gelicnesse and anlȳcnysse, and hēt hine Seth. Þā wāron Adames dages siððan hē gestrinde Sech viii hund gēara, and hē gestrindæ suna and dohtra. Wæs þā geworden eal þe tīmsæ þe Adam leofode nigon hund gēara and xxx

fuit pater canentium cithara et organo. Sella quoque genuit Tubalcain, qui fuit malleator et faber in cuncta opera aeris et ferri; soror vero Tubalcain, Noema. Dixitque Lamech uxoribus suis Adae et Sellae: Audite vocem meam, uxores Lamech; auscultate sermonem meum: Quoniam occidi virum in vulnus meum, et adolescentulum in livorem meum, septuplum ultio dabitur de Cain, de Lamech vero septuagies septies. Cognovit quoque adhuc Adam uxorem suam; et peperit filium, vocavitque nomen

eius Seth, dicens: Posuit mihi Deus semen aliud pro Abel, quem occidit Cain. Sed et Seth natus est filius, quem vocavit Enos; iste coepit invocare nomen Domini.

5. 1-32. Hic est liber generationis Adam. In die qua creavit Deus hominem, ad similitudinem Dei fecit illum. Masculum et feminam creavit eos, et benedixit illis; et vocavit nomen eorum Adam, in die quo creati sunt. Vixit autem Adam centum triginta annis, et genuit ad imaginem et similitudinem suam, vocavitque nomen eius

¹ MS. heopera.

² MS. srest.

³ Above line, in later hand.

⁴ For andan.

gēare, and hē pā forðfērde. Sech leofode fif and hundtēontig gēara, and gestrīnde Enos. Hē lyfede seðen hē gestrīnde Enos viii hund gēare and seofon gēar, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Sethes dagas ix hund gēare and xii gēar, and hē forðfērde. Enos sōðlice leofode hundnygontig gēare, and hē gestrīnde Cainan. Æfter pes ūpspringe hē leofode viii hund gēare and xv gēar, and gestrīnde suna and dohtra. Wæron pā gewordene ealle Enoses dagas ix hund gēar and v gēar, [and ¹] hē forðfērde. Cainan lyfode hundsefontig gēare, and gestrīnde Malaleel. Hē lefede siððan hē gestrīnde Malaleel viii hund gēara, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Cainanes dagas ix hund gēare and x gēar, and hē forðfērde. Malaleel leofode v and sixti gēare, and gestrīnde Iared. He lifode siððan hē gestrīnde Iared viii hund gēare and xxx gēare, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Maleleelas dagas viii hund gēare and v and hundnigontig gēare, and hē forðfērde. Iared leofode hundtēonti gēare and twā and sixti, and gestrīnde Enoch. Hē leofede siððan

Seth. Et facti sunt dies Adam postquam genuit Seth octingenti anni, genuitque filios et filias. Et factum est omne tempus quod vixit Adam anni nongenti triginta, et mortuus est. Vixit quoque Seth centum quinque annis, et genuit Enos. Vixitque Seth postquam genuit Enos octingentis septem annis, genuitque filios et filias. Et facti sunt omnes dies Seth nongentorum duodecim annorum, et mortuus est. Vixit vero Enos nonaginta annis, et genuit Cainan. Post culus ortum vixit octingentis quindecim annis, et genuit filios et filias. Factique sunt omnes dies Enos nongenti quinque anni, et mortuus est. Vixit quoque Cainan septuaginta annis, et genuit Malaleel. Et vixit Cainan postquam genuit Mala-

leel octingentis quadraginta annis, genuitque filios et filias. Et facti sunt omnes dies Cainan nongenti decem anni, et mortuus est. Vixit autem Malaleel sexaginta quinque annis, et genuit Iared. Et vixit Malaleel postquam genuit Iared octingentis triginta annis, et genuit filios et filias. Et facti sunt omnes dies Malaleel octingenti nonaginta quinque anni, et mortuus est. Vixitque Iared centum sexaginta duobus annis, et genuit Henoch. Et vixit Iared postquam genuit Henoch octingentis annis, et genuit filios et filias. Et facti sunt omnes dies Iared nongenti sexaginta duo anni, et mortuus est. Porro Henoch vixit sexaginta quinque annis, et genuit Mathusalam. Et ambulavit Henoch cum Deo; et vixit postquam genuit

¹ Not in MS.

hē gestrīnde Enohc viii hund gēare, and gestrīnde sune and dohtra. Wæron pā gewordene ealle Iaredes dagas ix hund gēara and twā and syxti, and hē forðfērde. Witodlice Enohc lyfode v and sixti gēare, and gestrīnde Matusalam. And Enoch fērde to heofone mid Gode. Hē leofode siððan hē gestrīnde Matusalam iii hund gēare, and gestrīnde sune and dohtra. Wæron pā gewordene ealla Enoches dagas iii hund gēare and v and syxti gēare. And hē ne forðfērde nā, ac fērde mid Gode, and næs gesewen siððan mid mannum, forþanpæ God hine genam. Matusala pā leofode hundtēontig gēara and seofon¹ and hundeahtatig gēare, and gestrīnde Lamech. Hē leofode siððan hē gestrīnde Lamech vii hund gēare and ii and hundeahtatig gēare, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Matusalames dagas ix hund gēare and ix and sixti gēare, and hē forðfērde. Lamech pā leofode hundtēontig gēare and ii and hundeahtatig gēare, and gestrīnde sunu; and gecīgde hine Noe, and cwæð: þæs gefrēfrað ūs fram weorcum and geswincum ūre handan, ofer eorþan þe God āwirigde. Lamech leofode pā siððan hē gestrīnde Noe v hund gēare and v hundnigontig gēare, and gestrīnde sunu and dohtra. Wæron pā gewordene ealla Lameches dagas vii hund gēare and vii and hundseofeontig, and hē forðfērde. Noe sōðlice, pā-pā hē wæs v hund gēare eald, pā gestrīnde hē prȳ sunus: Sem, Cam, and Iapheth.

Mathusalam trecentis annis, et genuit filios et filias. Et facti sunt omnes dies Henoch trecenti sexaginta quinque anni. Ambulavitque cum Deo, et non apparuit, quia tulit eum Deus. Vixit quoque Mathusala centum octoginta septem annis, et genuit Lamech. Et vixit Mathusala postquam genuit Lamech septingentis octoginta duobus annis, et genuit filios et filias. Et facti sunt omnes dies Mathusala nongenti sexaginta novem anni, et mortuus est. Vixit autem Lamech centum octoginta

duobus annis, et genuit filium; vocavitque nomen eius Noe, dicens: Iste consolabitur nos ab operibus et laboribus manuum nostrarum, in terra cui maledixit Dominus. Vixitque Lamech postquam genuit Noe quingentis nonaginta quinque annis, et genuit filios et filias. Et facti sunt omnes dies Lamech septingenti septuaginta septem anni, et mortuus est. Noe vero, cum quingentorum esset annorum, genuit Sem, Cham, et Iapheth.

¹ MS. seofon.

10. 1-32. Þis is sēo mægacu Noe sunes, Sem, and Cham, and Iafeðes. And Iafeðes sunas wæron pās : Gomer and Magog, Mada and Iaban, Tubal and Moshoh, and Thyras. Gomer and Iaban, his twēgen sunæ, gestrýnde oðre vii sunes. And fram pisum synd tōdælede pēoda hilændon heora ricum, āngewilc æfter his gereorde and æfter his hīwrædene, on his cynne. Cames suna wæron pās : Chus and Mesraim, Futh and Canaan. Sē Chus gestrūnde vi sunas.¹ Ān pære wæs Nenroth : pē Nemroth wæs mihtig on eorþan, and strang hunta ætforan Gode ; be pām wæs gecweden big-word : Swā-swā Nemroth, strang hunta ætforan Gode. His rīces angin wæs Babilon, and Arah, and Archat, and Cananne, on pām lande Sennar. Of pām lande² fērde Asur, and getimbrode pā buruh Niniuen, and pære burhga strēta ; oþre burh hē getimbrode ēac, þe hātte Chale ; pā priddan burh þe hē ārærde hēt Reson, betwux Niniuen and Cale ; pēos is micel burh. Chuses suna Remgma gestrýnde ii sunu : Sabba and Dadan. Mesraim, Cames oþer sunu, gestrýnde six suna ; of pām cōmon pā Philistei, and sēo mægð Capturym. Canaan, Cames sunu, gestrýnde xi sunas, of pān is tōsāwen

10. 1-32. Hæc sunt generationes filiorum Noe : Sem, Cham, et Iapheth. . . . Filii Iapheth : Gomer, et Magog, et Madai, et Iavan, et Thubal, et Mosoch, et Thiras. Porro filii Gomer : Ascenez, et Riphath, et Thogorma. Filii autem Iavan : Elisa et Tharsis, Cetthim et Dodanim. Ab his divisae sunt insulae gentium in regionibus suis, unusquisque secundum linguam suam et familias suas in nationibus suis. Filii autem Cham : Chus, et Mesraim, et Phuth, et Chanaan. Filii Chus : Saba, et Hevila, et Sabatha, et Regma, et Sabatacha. Filii Regma : Saba et Dadan. Porro Chus genuit Nemrod ; ipse coepit esse potens in terra, et erat robus-

tus venator coram Domino ; ob hoc exivit proverbium : Quasi Nemrod, robustus venator coram Domino. Fuit autem principium regni eius Babylon, et Arach, et Achad, et Chalanne, in terra Sennaar. De terra illa egressus est Assur, et aedificavit Niniven, et plateas civitatis, et Chale ; Reson quoque inter Niniven et Chale ; haec est civitas magna. At vero Mesraim genuit Ludim, et Ananim, et Laabim, et Nephthulim, et Phetrusim, et Chasluim ; de quibus egressi sunt Philisthim et Capthorim. Chanaan autem genuit Sidonem primogenitum suum, Hethaeum, et Iebusaeum, et Amorrhaeum, Gergesaeum, Hevaeum, et Aracaeum,

¹ See below.

² MS. þande.

þæt folc Cananeysra þēoda. And heora landgemære wæron fram Sidonie oð ðā burh Gaza, and tō þām burgum Sodoma and Gomorra, and swā forð to Bethaman¹ and Seboim oð Lesa. Þā sind Comes sunu on heora yerdum, and gereordum, and mægþum, and landum, and þēodum. Sem, Noes ylsta suna, gestrýnde fif sunu: Elam, Asur, Arfaxad, and Ludim, and Aram. Aram gestrýnde iiii sunus. Arfaxað gestrýnde Salem, of þām āsprang Heber. Ðām Heber wæron ācenned ii sunu: þe ān hātte Faleh, forþāmpē on his dagum wæs se eorpe tōdæled; and his brōðor hatte Iectan. Þē Iectan gestrýnde xiii sune; and hē wæs on ēastdæle wið þone munt Sefar. Þis sunde Semes sunus, æfter heora mægþum, and gereordum, and heardum, on heora þēodum. Þis is Noes hīwrēdæne, æfter heora folcum and þēodum. Fram pissum is tōdælede þēoda on eorþan æfter þām flōde.

11. 1-32. Wæs þā ān gereord on eorþan, and heora ealre ān spræc. Hī fērdon fram ēastdēle oð þæt hī cōmon tō ānum felde on þām lande Sennar, and þēr wunedon. Þā cwæð gehwā tō his nýxtan: Cumað, and utan wircean ūs āne burh,

Sinaeum, et Aradium, Samaraeum, et Amathuaeum; et post haec disseminati sunt populi Chanaeorum. Factique sunt termini Chanaan venientibus a Sidone Geraram usque Gazam, donec ingrediaris Sodomam et Gomorrhām, et Adamam, et Seboim usque Lesa. Hī sunt filii Cham in cognationibus, et linguis, et generationibus, terisque, et gentibus suis. De Sem quoque nati sunt, patre omnium filiorum Heber, fratre Iapheth maiore, filii Sem: Aelam, et Assur, et Arphaxad, et Lud, et Aram. Filii Aram: Us, et Hul, et Gether, et Mes. At vero Arphaxad genuit Sale, de quo ortus est Heber. Natiq̃ue sunt Heber filii duo: nomen uni Phaleg, eo quod in diebus eius divisa sit terra; et nomen fratris

eius Iectan. Qui Iectan genuit Elmodad, et Saleph, et Asarmoth, Iare, et Aduram, et Uzal, et Decla, et Ebal, et Abimael, Saba, et Ophir, et Hevilla, et Iobab; omnes isti filii Iectan. Et facta est habitatio eorum de Messa pergentibus usque Sephar montem orientalem. Isti filii Sem, secundum cognationes, et linguas, et regiones, in gentibus suis. Hae familiae Noe, iuxta populos et nationes suas. Ab his divisae sunt gentes in terra post diluvium.

11. 1-32. Erat autem terra labii unius et sermonum eorundem. Cumque proficiscerentur de oriente, invenerunt campum in terra Sennaar, et habitaverunt in eo. Dixitque alter ad proximum suum: . . . Venite, faciamus nobis civitatem, et turrim culmen pertingat ad caelum;

¹ Compare the Latin.

and ænne stýpel swā hēahne þæt his rōf ātille þā heofonan; and uton mærsian ūrne namon, ærþan wē bēon tōdæledum tō eallum landum. God þā nyper āstāh, þæt hē gesēga þā burh and þone stýpel þe Adames sunus getimbroden. God cwæð þā: Efne, þis his ān folc and gereord him ealum; and hī ongunnon þis tō wircenne, nē hī ne geswicað heora gepōhta ærþanþe hī mid weorce hī gefyllan. Cumað nū eornostlice, and uton niþer āstūgan, and heora gereord þer tōwendon, þæt heora nān ne tōcnāwe his nēxtan stemne. And God þā hī tōdælde swā of þære stōwe tō eallum landum; and hī geswicon tō wircenne þā buruh. And forþi wæs sēo burh gehāten Babel, forþanþe ðær wæs tōdæled þæt gereord ealre eorþan; God þā hī sende þanon ofer brādnesse¹ ealra eorðan. Þæs synd Semes mægpa: Sem, þā-þā hē wæs ānhundgēare, þā gestrýnde hē Arfaxat, twām gēarum æfter þām flōde. And hē lyfode syððon v hund gēare, and gestrýnde sunu and dohtra. Arfaxað þā lyfode vxxx gēare, and gestründe Sale. Hē leofode siðan hē strýnde Sale iiii hund gēare and iiii gēare,² and gestrýnde sunu and dohtra. Sale ēac leofode xxx gēare, and gestründe Heber. Hē leofode siððan hē gestründe Heber iiic and iiii² gēar, and gestründe sunus and dohtra.

et celebremus nomen nostrum, antequam dividamur in universas terras. Descendit autem Dominus, ut videret civitatem et turrim quam aedificabant filii Adam, et dixit: Ecce, unus est populus, et unum labium omnibus; coeperuntque hoc facere, nec desistent a cogitationibus usque donec eas opere compleant. Venite igitur, descendamus, et confundamus ibi linguam eorum, ut non audiat unusquisque vocem proximi sui. Atque ita divisit eos Dominus ex illo loco in universas terras; et cessaverunt aedificare civitatem. Et idcirco vocatum est nomen eius Babel, quia ibi confusum est labium universae terrae;

et inde dispersit eos Dominus super faciem cunctarum regionum. Hae sunt generationes Sem: Sem erat centum annorum quando genuit Arphaxad, biennio post diluvium. Vixitque Sem postquam genuit Arphaxad quingentis annis, et genuit filios et filias. Porro Arphaxad vixit triginta quinque annis, et genuit Sale. Vixitque Arphaxad postquam genuit Sale trecentis tribus annis, et genuit filios et filias. Sale quoque vixit triginta annis, et genuit Heber. Vixitque Sale postquam genuit Heber quadringentis tribus annis, et genuit filios et filias. Vixit autem Heber triginta quatuor annis,

¹ MS. branesse.

² Compare the Latin.

Heber leofode iii and xxx gēara, and gestründe Faleh. Hē leofode siððan hē gestründe Faleg iii hund gēare and xxx gēare, and gestründe sunu and dochtra. Faleh gestründe Reu. Hē leofoda siððan hē gestründe Reu ii hund gēare and ix gēare. Reu sōðlice lifode ii and xxx gēare, and gestründe Saruh. Hē lifode siððan hē gestründe Saruh iic gēare and vii gēar, and gestründe sunu and dohtra. Saruh sōðlice leofode xxx gēare, and gestründe Nachor. Hē leofode siððan hē gestründe Nachor iic gēare, and gestründe sunu and dohtra. Nachor pā leofode xxx¹ gēare, and hē gestründe Thare. Hē leofode siððan hē gestründe Thare ic gēare, and ixx gēare, and gestründe sunu and dohtra. Thare leofode hundseofontig gēare, and gestründe Abram, and Nachor, and Aran. Sē Aran gestründe Lot; and hē wæs dēad ær his fæder on pām lande his æcennednyss, on pære Chaldiscre Hur. Abram pā and Nachor wifedon: Abrames wif hātte Sarai, and Nachores wif hātte Melcha, Aranes dohter; and hire swister hātte Iesah. Abrames wif Sarai wæs untūmende. Hwæt, pā Thare genam his tweīgen sunu mid heora twām wifum, and Loth his sune suna, and gelædde hig of pære Chaldiscre Hur tō pām lande Aran; and hig wunedon pā on Aran. pā

et genuit Phaleg. Et vixit Heber postquam genuit Phaleg quadringentis triginta annis, et genuit filios et filias. . . . Phaleg . . . genuit Reu. Vixitque Phaleg postquam genuit Reu ducentis novem annis. . . . Vixit autem Reu triginta duobus annis, et genuit Sarug. Vixit quoque Reu postquam genuit Sarug ducentis septem annis, et genuit filios et filias. Vixit vero Sarug triginta annis, et genuit Nachor. Vixitque Sarug postquam genuit Nachor ducentis annis, et genuit filios et filias. Vixit autem Nachor viginti novem annis, et genuit Thare. Vixitque Nachor postquam genuit Thare

centum decem et novem annis, et genuit filios et filias. Vixitque Thare septuaginta annis, et genuit Abram, et Nachor, et Aran. . . . Porro Aran genuit Lot; mortuusque est Aran ante Thare patrem suum, in terra nativitatis suae in Ur Chaldaeorum. Duxerunt autem Abram et Nachor uxores: nomen uxoris Abram Sarai, et nomen uxoris Nachor Melcha, filia Aran, patris Melchae et patris Ieschae. Erat autem Sarai sterilis. . . . Tulit itaque Thare Abram filium suum, et Lot filium Aran, filium filii sui, et Sarai nurum suam, uxorem Abram filii sui, et eduxit eos de Ur Chaldaeorum; . . . veneruntque

¹ Compare the Latin.

wæron gewordene Tares dagas twā hund gēare and fif gēar, and hē forðfērde on Aran.

22. 20-24. Him wiarð siððan gesæd þæt xii sunu wæron æcenodon his brēðer Nachor (þære naman sind āwritene on þære ledenrace; ræde þær sē ðe willan).¹

23. 1-20. Sarra sōðlice lifede hundtwēontig² gēara and viiix gēar, and hēo siððan forðfērde. Abraham bestōd hī on ðā caldan wisan, and siððan wolde biggan heore byrgene. Þā spæc hē tō þām manum þe hē mid wunedu — þæt wæron Hethes sunu — and hī pises bæd, and cwæð: Ic heom eall-pēodig mid ēow wuniende; forgifað mē, ic bidde, byriels mid ēow, þæt ic mīnne dīeadan mage bebyrgan. Þā anwirde Hethes sunus Abrahame, and³ cwædon: Gehȳr us nū, lȳf; þū eart mid ūs wuniende swā-swā Godes heretoga, and þū swiðe wel mōst on ūrum gecorenum birgenum bebyrige þīne diadan. Abraham þā ārās, and ēadmōdlice him ābieah; and bæd þæt hig sprēcon his spræce tō Effron, Sores sunu, þæt hē him sialde wið fēo þæt twifialde scræf þe hē hæfde on his lande on heora gewitnesse, him tō birielse. Effron þā anwirde Abrahame, and cwæð: Ne byo hit nā swā, lȳof, ac hlȳst mīnre spræce: þæne æcer ic þē forgife mid eallum þām

usque Haran, et habitaverunt ibi. Et facti sunt dies Thare ducentorum quinque annorum, et mortuus est in Haran.

22. 20-24. His ita gestis, nuntiatum est Abrahæ quod Melcha quoque genuisset filios Nachor fratri suo: Hus primogenitum, et Buz fratrem eius, et Camuel patrem Syrorum, et Cased, et Azau, Pheldas quoque et Iedlaph, ac Bathuel, de quo nata est Rebecca; octo istos genuit Melcha Nachor, fratri Abrahæ. Concubina vero illius, nomine Roma, peperit Tabee, et Gaham, et Tahas, et Maacha.

23. 1-20. Vixit autem Sara centum viginti septem annis, et mortua est. . . . Venitque Abraham ut plangeret et fleret eam. Cumque surrexisset ab officio funeris, locutus est ad filios Heth, dicens: Advena sum et peregrinus apud vos; date mihi ius sepulchri vobiscum, ut sepelliam mortuum meum. Responderunt filii Heth, dicentes: Audi nos, domine; princeps Dei es apud nos; in electis sepulchris nostris sepell mortuum tuum, nullusque te prohibere poterit quin in monumento eius sepelias mortuum tuum. Surrexit Abraham, et adoravit populum ter-

¹ The remark which I have enclosed in parenthesis is one of a series of references to the Latin text made by the translator, but omitted in the editions. — CHASE.

² Note the form.

³ MS. an.

scræfe, ætforan pißsum folce, þæt pū frēolice bebirgen þær pinne diadan, gif þē swā gelicað. Abraham pā eft biad Effrone þæt wurð þām æcere. Him anwirde Effron ead-mōdlice, and cwæð: Þæt land þe pū gewilnast, ic wāt þæt hit is swā gōd swā iiii hund scillinga; þis wurð is betwux ung; ac, swā micel swā hit is, pū mōst swā-þeah bebirgan pinne dēadan þær, nū pū swā dōn wilt. Abraham pā sona þæt seolfer him āwæh, iiii hund scyllingan be fullan gewihte, and sealde Effrone wið þām foresædon lande on þæs folces gewitnesse. And hē fēng tō þām lande, mid eallum þām trēowum þe þæron ymbe stōdan, and mid þām twyfialdan scræfe þe lahge tō Manbre, þæt is sōðlice Ebron; and hē birigde þær Sarra. And hē hæfde þæt land him siððan tō licreste.

24. 1-3, 5-22. Abraham wæs pā eald; and God on eallum pingum hine geblētsode. And hē pā clypode him tō his yldestan gerēfan, þe ealle his ping bewiste, and cwæð: Sete nū þine

rae, filios uidelicet Heth, dixitque ad eos: Si placet animæ vestrae ut sepellam mortuum meum, audite me, et intercedite pro me apud Ephron filium Seor, ut det mihi speluncam duplicem quam habet in extrema parte agri sui; pecunia digna tradat eam mihi coram vobis in possessionem sepulchri. . . . Responditque Ephron ad Abraham, . . . dicens: Nequaquam ita fiat, domine mi, sed tu magis ausculta quod loquor: Agrum trado tibi, et speluncam quae in eo est, praesentibus filiis populi mei; sepeli mortuum tuum. Adoravit Abraham coram populo terrae. Et locutus est ad Ephron, circumstante plebe: Quaeso ut audias me: Dabo pecuniam pro agro; suscipe eam, et sic sepellam mortuum meum in eo. Responditque Ephron: Domine mi, audi me: Terra quam postulas quadringentis siclis argenti valet; istud est pretium inter me et te;

sed quantum est hoc? sepeli mortuum tuum. Quod cum audisset Abraham, appendit pecuniam quam Ephron postulaverat, audientibus filiis Heth, quadringentos siclos argenti probatae monetae publicae. Confirmatusque est ager quondam Ephronis, in quo erat spelunca duplex, respiciens Mambre, tam ipse quam spelunca, et omnes arbores eius in cunctis terminis eius per circuitum, Abrahae in possessionem. . . . Atque ita sepelivit Abraham Saram uxorem suam in spelunca agri duplici, quae respiciebat Mambre; haec est Hebron in terra Chanaan. Et confirmatus est ager, et antrum quod erat in eo, Abrahae in possessionem monumenti a filiis Heth.

24. 1-3, 5-22. Erat autem Abraham senex dierumque multorum; et Dominus in cunctis benedixerat ei. Dixitque ad servum seniores domus suae, qui praeerat omnibus quae

hand under mīn pēoh, þæt ic pē hālsie þurh pone hefenlican God þæt pū of pißsum mennysse, þe ic mid wunie, wif ne gecēose mīne sune Ysaace. Se wīcnere him anwirde and cwæð: Hū gif þæt wif¹ nele hider tō lande mid mē? sceal ic lædan pīnne sunu eft tō þām lande þe pū of fērdest? Abraham him cwæð tō: Bēo pū þæs gewær þæt pū mīnne sunu nāfre pyder ne læde. Se hefanlica God, þe mē hēt faron þanon and mīnum ofspringe, [and]² behēt mē pißne eard tō āgenne, hē āsent his engel sētforan pē, and pū swā genimst mīnum sunu wif. And gif þæt wif nele gewendan mid pē, ne bist pū forsworen; and pū hūru mīnne sunu pider ne læde tō þære lȳde nāfre. Se wīcnere þā āsette sōna his swiðran hand under Abrahames pēoh, and pone āð him swōr, swā-swā hē hine sylf stafode be his sunu wifunga. Se wīcnere þā genam x olfendas tō lāde, and of his hlāfordes gōdum,³ and lædde forð mid him; and fērde tō þām lande be his hlāfordes hāse, oð-ðæt hē becōm tō Nachores birig swā on æfnunge; and anbīdode him þær wiðūtan þære birig wið ænne wæter-pytt, on þære tīde þe wīmmen woldan wæter feccan. Hē

habebat: Pone manum tuam subter femur meum, ut adiurem te per Dominum, Deum caeli et terrae, ut non accipias uxorem filio meo de filiabus Chananaeorum, inter quos habito. . . . Respondit servus: Si noluerit mulier venire mecum in terram hanc, numquid reducere debeo filium tuum ad locum de quo tu egressus es? Dixitque Abraham: Cave ne quando reducas filium meum illuc. Dominus Deus caeli, qui tulit me de domo patris mei, et de terra nativitatis meae, qui locutus est mihi, et iuravit mihi, dicens: Semini tuo dabo terram hanc, ipse mittet angelum suum coram te, et accipies inde uxorem filio meo. Sin autem mulier noluerit sequi te, non teneberis iuramento; filium meum tantum ne reducas illuc. Posuit

ergo servus manum sub femore Abraham domini sui, et iuravit illi super sermone hoc. Tulitque decem camelos de grege domini sui, et abiit, ex omnibus bonis eius portans secum, profectusque perrexit in Mesopotamiam ad urbem Nachor. Cumque camelos fecisset accumbere extra oppidum iuxta puteum aquae vespere, tempore quo solent mulieres egredi ad hauriendam aquam, dixit: Domine Deus domini mei Abraham, occurre, obsecro, mihi hodie, et fac misericordiam cum domino meo Abraham. Ecce, ego sto prope fontem aquae, et filiae habitatorum huius civitatis egredientur ad hauriendam aquam. Igitur puella cui ego dixero: Inclina hydriam tuam ut bibam, et illa responderit: Bibe, quin et

¹ wif on the margin, in later hand.

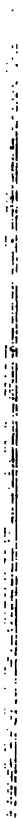
² Not in MS.

³ MS. goldum.

clypode þā tō Gode, and cwæð mid gelyāfan: Drihten, mīnes lāfordes God, dō mildheortnyssse tō-dæg wið mē, and wið mīnne hlāford; and gewissa mē nū. Ic stande wið þisne wæterpytt, and þās wīmmen hider cumað wæter tō feccenne, swā hyre gewune is. Nū þām wīmmen þe ic secge: Sete hwōn þīn æscen, þæt ic mahge drincen, and hēo mē anwirden þus: Eac ic sylle drincan þīnum olfendum; nū sēo his þe þū gearcodelist Ysaace þīnum þēowan, and purh þæt ic tōcnāwe þæt þū cīðdest mildheortnyssse mīnum hlāforde. Þā, mid-þām-þe hē þus spræc, þā cōm Rebecca, Bathueles dohter, and hæfde hyre æscen uppān hure sculdrum, swiðe wlitig mæden, wolde wæter feccen. Mid-þām-þe hēo þæt wæter bær, þā cwæð se wer hyre tō: Sele mē hwōn drincen. And hēo sōna him cwæð tō; Drinc, þū lēofa man; and ic hlade siððan þīnum olfendum wæter, oððæt hig ealle drincan. Hēo þā āgēat of þām ascenne ārdlice his lāue, and arn tō þām pytte, and þā olfendas wæterede. Þā behēold se ærndrace þā gebīcnunge swiglice, wolde witan purh þæt hū him gewisode God. And sealde hyre ēarprēonas eallgildene sōna, and gildene bīagas, God heriende.

camelis tuis dabo potum, ipsa est quam praeparasti servo tuo Isaac, et per hoc intelligam quod feceris misericordiam cum domino meo. Necdum intra se verba compleverat, et ecce, Rebecca egrediebatur, filia Bathuel, . . . habens hydriam in scapula sua, puella decora nimis, virgoque pulcherrima et incognita viro; descenderat autem ad fontem, et impleverat hydriam, ac revertebatur. Occurritque ei servus, et ait: Pauxillum aquae mihi ad bibendum praebe de

hydria tua. Quae respondit: Bibe, domine mi; . . . quin et camelis tuis hauriam aquam, donec cuncti bibant. Effundensque hydriam in canalibus, recurrit ad puteum ut hauriret aquam, et haustam omnibus camelis dedit. Ipse autem contemplabatur eam tacitus, scire volens utrum prosperum iter suum fecisset Dominus, an non. Postquam autem biberunt camelli, protulit vir inaures aureas, appendentes siclos duos, et armillas totidem pondo siclorum decem.



APPENDIX III

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[The words excluded from this list are such as the commoner conjunctions, prepositions, pronouns, and numerals; the nouns Dryhten, God, monn (a); the adjectives eall, micel, monig; the verbs bēon (wesan), cuman, cunnan, cweðan, dōn, gān, habban, magan, mōtan, sculan, secgan, sprecan, weorðan, willan (nellan), witan (nytan); and the adverbs ēac, gýt, hēr, hwær, hwonne, nā (nō), nū, swā, ōð, ōðer (and compounds), ðonne, and ðus. Of others it is intended that all the instances shall be given, unless otherwise indicated.]

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ADDENDUM

ÆLFRIC'S VERSION OF ALCUIN'S INTER- ROGATIONES SIGEWULFI

GENESIS.

1. 1. On anginne gescēop God heofonan and eorðan.
Sig. Int. 146-7.
1. 2. Se Godes gāst wæs gefered ofer wæterum. Sig. Int. 153.
1. 26. Uton wyrcan mannan. Sig. Int. 163.
1. 27. Uton wyrcan mannan tō ūre anlicnesse. Sig. Int. 169, 170.
2. 2. God geswāc his weorca on pām seofopan dæge. Sig. Int. 19.
2. 9. Trēow ingehydes yfeles and gōdes. Sig. Int. 192.
2. 17. pū scealt dēaðe sweltan, gif pū of pām trēowe geetst.
Sig. Int. 197-8; cf. 41-2.
2. 19. See Sig. Int. 205-6.
2. 20. Adam ne gemētte nænne him gelicne. Sig. Int. 210-1.
2. 24. See Sig. Int. 213-4.
2. 26. See Sig. Int. 213.
2. 31. . . . pæt God gesāwe ealle pā ping þe hē geworhte, and
hī wæron swiþe gōde. Sig. Int. 185-6.
3. 9. See Sig. Int. 236.
3. 13. See Sig. Int. 243-4.

GENESIS.

- | | |
|--|---|
| 1. 1. In principio creavit Deus caelum et terram. | 2. 2. . . . † Requievit Deus die septimo ab omnibus operibus suis. |
| 1. 2. . . . † Spiritus Domini ferebatur super aquas. | 2. 9. . . . Lignum scientiae boni et mali. |
| 1. 26. Faciamus hominem . . . | 2. 17. . . . [In quocumque enim die comederis ex eo], morte morieris. |
| 1. 27. Creavit Deus hominem ad imaginem suam. | 2. 20. . . . Adae vero non inveniatur adiutor similis ejus. |
| | 2. 31. . . . † Omnia valde bona . . . |

3. 14. *Pū bist āwyrġed, and þu scealt gān on þinum brēoste, and pū ytst pā eorðan eallum dagum þines lifes.* Sig. Int. 246-8.
3. 15. . . . *þæt hēo sceolde pære næddran hēafod tōbrȳtan, and sēo næddre wolde syrwan ongēan hyre hō.* Sig. Int. 253-4.
3. 17. *See* Sig. Int. 52.
3. 21. *See* Sig. Int. 283.
3. 24. *God gelōgode cherubim, and fȳren swurd and āwendedlic, tō gehealdenne pone weg þe lið tō lifes trēowe.*
Sig. Int. 285-7.
4. 4, 5. *See* Sig. Int. 73-4.
4. 10. *See* Sig. Int. 296-7.
4. 15. *See* Sig. Int. 305-6.
5. 23, 24. *See* Sig. Int. 84.
6. 3. *Ne purhwunað mīn gāst on pissum mannum on ēcnyssy, forþonþe hī synd flāesc.* Sig. Int. 464-6.
6. 6. *See* Sig. Int. 315-6.
6. 15, 16. *See* Sig. Int. 322-6.
9. 13-15. *See* Sig. Int. 350-4.
11. 1-9. *See* Sig. Int. 379-83.
12. 1. *Far of þinum lande, and of þinre mægðe, and of þines fæder hūse, and cum tō þām lande þe ic þē gewissige; and ic þē þær mārne gedō, and þē geblētsige.* Sig. Int. 389-92.
12. 7. *See* Sig. Int. 396-7.
12. 13. *See* Sig. Int. 401-3.
14. 18. *See* Sig. Int. 408-11.
15. 2, 3. *See* Sig. Int. 423-5.
15. 16. *See* Sig. Int. 431-2.
17. 4. *See* Sig. Int. 398.
18. 20, 21. *See* Sig. Int. 448.
19. 1, 16, 17, 26. *See* Sig. Int. 472-9.
19. 24. *See* Sig. Int. 452-3; 458-9.
3. 14. [Maledictus es]; . . . super pectus tuum gradieris, et terram comedes [cunctis diebus vitae tuae.] ad custodiendam viam ligni vitae posuit.
- [3. 15. . . . Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus.] 6. 3. . . . Non permanebit spiritus meus in homine in aeternum, quia caro est. . . .
3. 24. . . . † Cherubin, vel flammeum gladium atque versatilem, 12. 1. . . . † ut egrediatur de terra sua, et de cognatione sua, et de domo patris sui. . . .

22. 1. God āfandode Abrahames. Sig. Int. 486-7.
 22. 2 ff. See Sig. Int. 492-7.
 22. 18. See Sig. Int. 399.

PSALMS.

45. 10. See Sig. Int. 393-4.
 110. 4. þū eart sǣcerd on ěcnysse, æfter Melchisedehes ende-
 byrdnysse. Sig. Int. 422-3.

ECCLESIASTES.

1. 7. Ealle ēan eftgewendað þanon þe hī ær cōmon, þæt hī
 eft flōwan magon. Sig. Int. 343-4.

ECCLESIASTICUS.

18. 1. Sē þe leofað on ěcnysse gescēop ealle ðing tōgædere.
 Sig. Int. 96-7.

MATTHEW.

23. 35. See Sig. Int. 76.

MARK.

9. 23. Ealle þing synd þām gelēaffullan ācumendlice.
 Sig. Int. 279-80.

LUKE.

17. 32. Bēoð gemyndige Lothes wīfes. Sig. Int. 484.

JOHN.

5. 17. Mīn Fæder wyrceð oð ðis, and ic wyrce. Sig. Int. 21.
 8. 25. Ic eom anginn þe tō ēow sprece. Sig. Int. 149-50.

23. 1. . . . Tentavit Deus Abraham.

MARK.

9. 23 (Vulg. 22). . . . † Omnia pos-
 sibilia credenti.

LUKE.

17. 32. † Memores estote uxoris
 Loth.

JOHN.

5. 17. . . . Pater meus usque modo
 operatur, et ego operor.

18. 1. Qui vivit in aeternum creavit omnia simul . . .
 [8. 25. . . . Principium, qui et loquor
 vobis.]

PSALMS.

110. 4. . . . Tu es sacerdos in aeter-
 num secundum ordinem Melchise-
 dech.

ECCLESIASTES.

1. 7. . . . Ad locum unde exeunt
 flumina revertuntur, ut iterum
 fluant.

ECCLESIASTICUS.

18. 1. Qui vivit in aeternum creavit
 omnia simul . . .

14. 30. Pises middaneardes ealdor cōm tō mē, and hē on mē
nāht his ne āfunde. Sig. Int. 273-4.
16. 33. Trūwiað, and bēoð gebylde; ic oferswīpe þisne middan-
eard. Sig. Int. 272.
19. 54. *See* Sig. Int. 216-7.

2 CORINTHIANS.

11. 2. *See* Sig. Int. 218.

HEBREWS.

5. 6. *See* Ps. 110. 4.
7. 3. *See* Sig. Int. 410-11.

JAMES.

1. 13. God ne costnað nænne man. Sig. Int. 488.
1. 14. *See* Sig. Int. 506-7.
1. 15. Se lust ācynð þā synne, and sēo syn, þonne hēo bið
geendod, ācenð þone ēcan dēað. Sig. Int. 507-9.

14. 30. . . . Venit enim princeps
mundi hujus, et in me non habet
quidquam.
16. 33. . . . Confidite; ego vici mun-
dum.

JAMES.

1. 13. . . . † Deus neminem tentat.
1. 15. Deinde concupiscentia, cum
conceperit, parit peccatum; pecca-
tum vero, cum consummatum fuerit,
generat mortem.

ERRATA.

Page 8 (12. 32). *Read swā huylc.*
 Page 15 (2. 25, 26). *Read dædbote and gehæftnede.*
 Page 20 (9. 3-5). *Read Iesus.*
 Page 25 (33. 11). *Read gecyrre.*
 Page 26 (4. 1-11, line 6 f. b.). *Read tō cwæp.*
 Page 31 (line 3 f. t.). *Read to-worpene.*
 Page 34 (1. 34, 35). *Read mægen.*
 Page 35 (line 1 f. t.). *Read cnēo-risna. Ib. (3. 10, 11). Read to cwæð.*
 Page 36 (line 2 f. b.). *Read ariseþ.*
 Page 37 (line 6 f. t.). *Read þā.*
 Page 39 (14. 18). *Read alдорlēase.*
 Page 40 (14. 26). *Read ūpstige.*
 Page 45 (7. 13, 23). *Read Iafeth.*
 Page 46 (Lat. col. 1, line 1 f. b.). *Read loqueris.*
 Page 47 (line 14 f. t.). *Read sōþlice.*
 Page 51 (line 1 f. t.). *Read þeod-witan.*
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 Page 54 (line 5 f. t.). *Read cýþan. Ib. (Lat. 33. 7, 8). Read † Audiens . . . ex. Ib. (Lat. 4. 8). Read † Vae sacerdotibus qui comedunt peccata populi.*
 Page 56 (6. 19-21). *Read Sōðlice. Ib. (7. 12). Third quotation is rather from Tobit 4. 16; there is also probably a reference to Tobit 4. 7 in Wulf. 258.*
 Page 58 (line 2 f. t.). *Read agun-nan.*
 Page 63 (12. 48). *Read þām.*
 Page 66 (Revelation). *Read 9. 3, 7-11.*
 Page 69 (line 3 f. b.). *Read þone.*

Page 72 (Lat. 33. 5). *Read Dixi: Confitebor and iniustitiam.*
 Page 81 (2. 4). *Read Se.*
 Page 87 (24. 7). *Read (-nimað; geo-pena) and (ēowre; þýne). Also ingān and þæs.*
 Page 98 (line 3 f. t.). *Read læt.*
 Page 109 (45. 9). *Read swýþran, ænlice, and embecryd.*
 Page 113 (5. 4). *Read liþan.*
 Page 114 (line 1 f. t.). *Read swýðe. Ib. (line 6 f. b.). Read leoht.*
 Page 115 (line 1 f. b.). *Read ge-swustru.*
 Page 116 (24. 42-47). *Read ðeof.*
 Page 117 (26. 25). *Read lārēow.*
 Page 120 (lines 3 and 9 f. b.). *Read Godsfæder.*
 Page 122 (line 9 f. b.). *Read Hællende.*
 Page 129 (1. 24). *Read cynryne and cynrynum.*
 Page 135 (line 1 f. b.). *Read ge-mētað.*
 Page 138 (line 5 f. t.). *Read ripað.*
 Page 139 (line 4 f. b.). *Read Hwæt.*
 Page 145 (line 6 f. t.). *Read ende-nēxtan.*
 Page 158 (line 3 f. b.). *Read mægum.*
 Page 175 (line 2 f. b.). *Read gelæcð.*
 Page 182 (line 12 f. b.). *Read beboda.*
 Page 188 (line 6 f. b.). *Read gewitan.*
 Page 192 (line 3 f. b.). *Read witega to.*
 Page 206 (line 12 f. b.). *Read holu.*
 Page 219 (Matt. 3. 1-6). *Read Iudeg and sōðlice.*



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